

CHURCH MANAGEMENT

A Journal of Parish Administration



In My Father's House

No, not cold beneath the grasses.
Not close-walled within the tomb;
Rather, in my Father's mansion,
Living in another room.

Living like the one who loves me,
Like my child with cheeks abloom,
Out of sight, at desk or school-book,
Busy in another room.

Nearer than my son whom fortune
Beckons where the strange lands loom;
Just behind the hanging curtain,
Serving in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

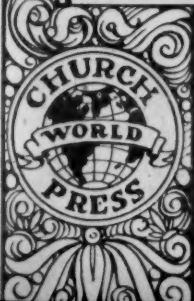
Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my loves are happy,
Waiting in the other room?

—Robert Freeman

APRIL, 1927

Vol. III No. 7

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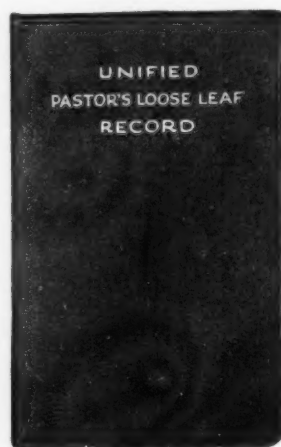
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The Editor's Drawer

The idea is constantly growing on me that a business like that of publishing CHURCH MANAGEMENT is a cooperative affair. The Church World Press, Inc., may own the paper but its success depends upon the cooperative effort of a great many.

The publisher buys the highest class printing, competes in the market for editorial, business and clerical brains and seeks to furnish the ministers with a first class magazine at \$2.00 per year, the biggest bargain in the religious publication field today.

But the success of this effort depends upon cooperation. Every subscriber who sends in his renewal promptly helps to make the realization. Suppose a few thousand ministers forget to send their remittances. It is necessary to remind them. Each letter costs money, each postage stamp costs money, each envelope costs money. If the notices run to three or four the income on the subscription is that much less. Instead of receiving \$2.00 the publishers receive \$1.85 or \$1.75. This loss must be absorbed some place else.

It costs money to be efficient. Naturally we want to make CHURCH MANAGEMENT even more valuable than it now is. You can help by seeing that every cent of your \$2.00 reaches us to go into the magazine rather than reaching the coffers of Uncle Sam.

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NUMBER 7

CHURCH MANAGEMENT

APRIL

1927

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

The Minister's Personal Conduct

By Robert Cashman, Business Manager, Chicago Theological Seminary

A MINISTER'S preaching may be above reproach, and yet his influence in the community may be so undermined by his personal conduct that his days are filled with discouragement, and he ends his work in failure.

No position among the professions requires such tact and diplomacy as that of the minister. Just as a salesman is rewarded in business by his ability to adapt his personality to those with whom he comes in contact, so the minister's success in the work of his parish may depend upon his ability to so conduct himself that in his daily living, he will win the respect, confidence and co-operation of his people.

A minister should remember that he comes to a new community as "A Man of God." He is not an ordinary man. Will he make himself common by a slovenly walk, an unkempt appearance, and a carelessness of speech which will rob him of his influence? Will he show his temper under provocation, become confused by emergencies, or display a lack of courage in time of opposition? Will he seek praise or sympathy for himself? Will he resent criticism and advice? Then he is not yet a real leader, and his community will soon find it out.

A minister should be sincere, not only in the preparation and delivery of his sermons, but in his pastoral duties, and in the business organization of his church. If he is sincere, his congregation will forgive much that he may lack. An invalid of many years' illness remarked to her daughter, "I wish the minister would not call any more, for he does not seem sincere." How sensitive and keen is such a hungry life to discern whether or not "The Man of God" has come with a true message of cheer, or simply to "cover the

list" and compile his statistics for the work of the church.

Some ministers think their time is too valuable to do what they term "errand boy work" in making pastoral calls. It should be remembered that many of our Saviour's greatest sermons were delivered to single individuals, and that his preaching to the multitudes did not compare in importance with the training and the organization

meet his obligations. This does not excuse him in the eyes of the community. The business man may say to himself that such a minister is not worth as much as he gets. On this basis of conduct, the minister is very unlikely to receive larger financial recognition, and his place of leadership becomes increasingly insecure.

Multitudes of worthy ministers with high business ideals have been handicapped in their work because of the imprudence of their predecessors in matters of personal finance. It is reported that in a certain Ohio city, a minister left town with so many debts that the trustees of the church made a specific contract with the newly-called man, providing that on the first day of every month, he would receive his salary in advance, on condition that he would agree to pay cash for everything that he purchased. Should he break this rule, and begin running accounts, his contract automatically would become cancelled. This minister's character may have entitled him to a credit as good as that of any banker, but he had to bear the disgrace that had come to his church through the misconduct of his predecessor.

If a minister must borrow money, he should seek it at the bank, rather from his friends.

Notwithstanding the seeming benefits, the prevailing habit of ministers to seek discounts at the stores, and other similar gratuities, should be discouraged. The pastor who must have "discounts" to live, is apt to become a discounted man in his community. The higher ethics of business recognize the fairness of "one price to all"—it being understood that with the increased income from his business, there is nothing to prevent the doctor, or the butcher, or the clothier from making an

This is a layman's estimate of the minister's personal conduct. We believe implicitly in the right of the Christian layman to talk to ministers in this way and believe that the average minister will seriously consider each paragraph. If it seems rather harsh at times, just remember some sermons you have preached to laymen.

of his little groups of from three to twelve.

A good rule to observe in calling at either the homes or the offices, is to have in advance, as points of contact, definite reasons for the calls. The same principle applies to the writing of letters. Miscellaneous calling or correspondence leads to no definite goal, and should find no place in a busy minister's life.

A minister should pay his bills when due. If, because of sickness or adversity, this seems impossible, then he should go frankly to those involved, explain the situation, and make such adjustments as may be necessary or desired. Many a congregation suffers humility in the community, because of the carelessness and the neglect of its minister to meet his financial obligations. It has become almost proverbial that ministers do not pay their bills promptly. The minister may take the attitude that his income is insufficient to

additional subscription of 10 per cent or more to the church, which, in turn, may revert to the minister.

I wish some of the ministers could realize what business men think of their methods of securing passes, to which they are not entitled, on the railroads, free entertainment, and other privileges for personal profit or advantage, which have come to be known as "Preachers' Graft."

The minister who wishes to be successful, should beware of taking on any "side-lines" to increase his income. There are certain legitimate outside services a minister may render, such for instance as the delivery of public addresses, or the writing of appropriate articles or books for publication. Such activities help him and his work to become known, and they multiply his usefulness to an ever-enlarging constituency; but when the minister enters the realm of business, and adds to his work unrelated interests as side-lines, such as the selling of books or merchandise, or insurance, or the managing of other institutions such as the local Chamber of Commerce, then he is doing nothing less than "serving two masters," which cannot be done with satisfaction to either one.

A young minister should be willing to give certain years of his early service at a nominal salary, during which time he may increase his initiative, mature his judgment, and enlarge his experience, just as the business man must go through years of struggle in his work, before he begins to secure any adequate reward for his labors. The business man who would turn aside from his purpose in his early years, to supplement his income with a "side-line" would be lost to the world. If a "side-line" seems really necessary, then let it become the "main-line."

Some ministers accept personal benefits, such as free sets of books, or gifts of stock, in return for endorsements or lists of names or other favors which they have no right to sell. Such practices should be discouraged, for they weaken the influence of both the minister and the church.

A minister should be careful about making his personal investments. Considerable study has been given to the subject of why ministers are on the so-called "Sucker-list of Blue-sky Promoters." It is comparatively easy for a good salesman to sell the minister, whether the investment is good or bad. This is simply because of the minister's lack of knowledge and his inexperience in dealing with this kind of business. Not long ago, a letter came from a minister, saying, "Warn the young men to beware of oil stocks, mining stocks,

and similar investments, that they may not get caught, as most of us have, without experience." In matters of this kind, a minister's banker is usually his best friend. An investment which pays more than 6 per cent is generally speculative, and a minister's hard-earned money should not be wasted.

Ministers, of course, are not the only ones who make mistakes in matters of investment. An interesting sidelight, from a clergyman's standpoint, is the statement of Dr. E. B. Allen, of the Pilgrim Congregational Church, in Oak Park, Illinois, who says that "ministers are often criticised because of their wild-cat investments in business enterprises, while bankers and others are just as foolish in making their investments in wild-cat benevolences. Business men receive appeals from various schools and other educational enterprises, to which they contribute, without consulting their pastors or others who might be in a position to give expert advice." Dr. Allen wants to know if this is "good business?" Perhaps we should add to our general advice, that when business men desire to make good investments in benevolent enterprises, they should consult their pastors.

Shall a minister buy merchandise from a Mail Order House? Why not? Has he not the same privileges as his neighbor? And yet, there is the other side, in the case of the minister, as to whether or not it is not "good business" to help build up the community that supports him, and makes possible the development of his work. In fact, it might become embarrassing to seek either financial cooperation or volunteer service from those in one's congregation whose business had been passed by, in favor of an outside concern.

A minister should keep physically fit. He has no right to mortgage either his present or his future by "burning his candle at both ends." It is not long ago that a call was issued for volunteers "to burn out for God" in a certain mission field. This was a false conception of one's best service to the Kingdom. "Where do you file your sermons?" I asked a minister. "In the waste-basket," he replied promptly, "I try to keep my messages fresh." This same man was nervous and irritable, doing his work all over again when called upon perhaps for the same address in another city. He was "burning out for God," but such a sacrifice was unnecessary and was unjustified.

A tired body means a poor imagination, impatience, and a defective judgment. It handicaps the memory. It takes away the "over-flow" of one's life, and the joy of one's work.

Is this message mostly a list of "Don'ts" and "Should Nots?" It is only because I believe that the Christian ministry is the greatest calling in the world. As a laymen in other lines of work, I have dealt with ministers in their homes, in cities large and small. I have worshipped with them in their churches. I have attended conventions and many other meetings with them. I know them, and they are wonderful men, but somehow, many of them think that they must be "regular fellows"—like other men, and deep down in my heart, I want them to be "Men of God," as Jesus was!

Mr. Cashman's next message will deal with the subject of The Minister's Organization.

Do's and Don'ts for the Sick Room

In a recent issue of the American Lutheran, Erwin Hurth discusses the work of hospital minister. The advice he gives will apply to the sick calls in the parish as well. They are worth reading.

1. Enter the sick-room with the doctor's permission. Enter quietly and softly, with a bright face, and a neat, tailored appearance.
2. Get down to business as soon as possible. Know what you want to say, then say it. Don't dawdle away time in light conversation or lengthy argumentation.
3. Read, explain, apply the Word of God. Append a prayer. Don't read your message out of a book, nor the prayer either.
4. Don't open your religious talk with questions like these: "Are you saved?"—"Are you a Christian?"—"Did you come to Jesus?"—"Are you prepared to die?" These questions have been asked too frequently and have lost their savor.
5. Don't speak too much or too solemnly about religion and death. Don't worry them with a dissertation about dying.
6. No matter how emaciated the sick may be, express no surprise. Don't speak discouraging words. Not like the pastor who said to a girl-patient: "Do you know, I find it awfully hard to make sick-calls. I'd rather preach three times than make one sick-call. It always makes me feel so sad." After a little while he ventured the statement that "in all of his experience he did not know of one single real cure" of the sickness that she had succumbed to.
7. Study each individual case and apply the Word of God accordingly. The minister is a physician; as such, he must correctly diagnose the case and prescribe the right medicine.
8. Don't stay too long. Even if the sick one urges you to stay, don't do it.
9. Leave something as you go away, your card, a tract, or at least a cheerful remembrance.

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Many ministers would be glad to arrange exchanges for the vacation season. Why not indicate your desire in the classified columns? You will find others ready to co-operate.

The Evangelistic Message of the Communion*

By Edgar Whitaker Work, New York City

THE voice of the communion has traveled afar. "Their line is gone out through all the earth, and their words to the end of the world." In every nation under the sun there have been found throughout the Christian centuries groups of souls who have observed the Master's word to do this in remembrance of him. For many generations it has been the rallying point for seekers after God, the starting-place of human freedom and democracy, the inspiration to higher life and service.

It is impossible to imagine what this world would be without the communions that are constantly observed in the churches. The loss of them would be an appalling, an immeasurable disaster. Adapting Daniel Webster's famous speech in the United States senate, when he referred impressively to England's drumbeat, we may speak of the communion in the churches, "whose morning drumbeat, following the sun and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of Christ."

No service of the church is to be more carefully prepared for than the communion. Due announcement is made some time in advance and the minister has it in mind in all his ministrations. The people are thinking on the subject. Many reminders are given both public and private and many are heard saying, "I expect to see you at the communion service." There are other times when one may be absent, but not on this day. Slowly through the years a strong and tender sentiment has been built up about it. Members postpone their visiting so as to be at home. Students who are near enough often return from college. Some who are in service of various kinds are released on that day. They made this provision when they engaged themselves.

Now is the time to quicken certain activities as if an important guest might be coming. Indeed such a guest is expected, and there should be no lack of preparation, no failure of hospitality. He is not the guest merely. He is the host also, and upon his part "all things are now ready."

In many denominations of Christians a special preparatory service is held on one of the evenings of the week pre-

ceding the Lord's Supper. Some churches hold this service on Saturday afternoon. This is a convenience to members living in the country. But the automobile has made this almost unnecessary. The minister takes unusual pains with the preparatory service. It gives him an invaluable opportunity to deal with the central things of the gospel, to unfold the meaning and obligations of the Chris-

Every time the Lord's Supper is celebrated in the church an incomparable evangelistic sermon is preached. The minister may decide not to preach a sermon. Nevertheless with the breaking of the bread and the drinking of the cup an eloquent and powerful appeal of the gospel is made. As the communicants gather at the altar, or as the brethren appointed go down the aisles and stop at the pews with plate and cup, the unspoken text of the occasion is brought home to all hearts—"Jesus Christ and him crucified."

tian life, and to explain the Lord's Supper and its place in the church of Christ. There will often be some in the preparatory service who are thoughtful about beginning the Christian life, but are undecided. An earnest evangelistic call may bring them to a decision. We recall an example of this where a man and his wife came to the preparatory service thinking on the subject but with no definite purpose in their minds. An earnest Christian woman spoke to them at the end of the service and led them to the room where new members were being received to present them to the pastor and officers.

If a week or more of services can be held before the Communion, the pastor has a rich opportunity to press the call of the gospel, accompanying it with instruction and enforcing it with personal invitation and letter-writing. The period preceding the Communion is the time for the pastor to hold the Communicants' Class. He will do well to teach it himself, if possible, and thus come close to different groups of young people in the church in this important

*From a book to be published by the Fleming H. Revell Company entitled *Every Minister His Own Evangelist*. It is used by special permission of the publishers.

phase of their experience. He will have many things to say to them out of his experience, and they are likely to look back upon this association with the minister as having had much to do with shaping their Christian faith and life. In his dealing with people, old or young, who are taking the steps that ally one personally with Christ and his church, the minister will do well to emphasize two things—intelligent faith and sincere surrender.

The importance of the communion and its value in the church are enlarged by the fact that in most of the churches it is customary to accept new members and give them a public place in the membership of the church at the communion table. Thus they associate their early vows with the Lord's Supper, and the central truths of the gospel that are represented there. There are few Christians who do not look back with peculiar feelings of sacredness to their first communion in the church.

When the communion is actually at hand, the minister's touch upon the sacred event means much in recommending the gospel to believers and others. The service will of course be simple and quiet, with a spiritual dignity and stateliness that will be engaging and comforting. There will be some who will not enter very deeply into the mystical benefits of the hour. Nevertheless they will be strangely quieted and strengthened by the experience. The traditions and customs that have grown up about the Lord's table, and that belong to this or that denomination, are important, and the pastor will not disregard them. What forms to observe, what Scripture to read, what hymns to sing, what arrangements of the table and the service to make—all should be understood and orderly. The communion is the most delicate and sensitive of all the services of the church. It is easily marred. Slight touches of thoughtlessness, brusqueness, or hardness of tone, may seem to some almost irreverent. The whole order, earnestness, spiritual concern and profound reverence of the communion will voice the evangel and draw forth the response of love and faith.

The custom of omitting a sermon at the communion is scarcely wise. Many desire a word spoken at this time and

are waiting for it. The Lord's Supper may be made the occasion of memorable addresses, however brief, by the minister. The people are in a receptive mood, and the winsome speech of their pastor at such a time will do their hearts good. Great passages of the gospel will be used for the sacramental hour. Scenes and incidents of the life of Christ will come before the congregation. They will feel anew the attraction of his life, and most of all, the power of his death and resurrection. The shadow of the cross will fall across the table where are the broken bread and the wine in the cup. The minister's voice will be suffused with the love of God in the gospel of his Son. Tenderness, sympathy, desire, will speak in his tones. He will speak winsomely and will not eschew the wooing note. It is the communions more than anything else that keep the church alive, and the evangel uppermost in the thought of the church. It is an hour of deep renewal. It is an age-long confession of the church's need of revival.

The minister and the people who set a high value upon the communions are pledged thereby to the work of evangelism. Theories, even theologies, may be narrow and inconclusive, but the passing of the bread at sacrament proclaims the breath of the gospel. Every Christian church is evangelistic at the Lord's Table. It is Christ's own household that is present, but the world for which he died is not far away. The communicants will enjoy no selfish comfort. They will wish to pass the sacramental bread and wine to others beyond.

In the life of "Ian Maclaren" it is related that he loved to find his way on holidays to little chapels and country churches. He enjoyed hearing the homely addresses of lay preachers. One day, a farmer was preaching in a Methodist chapel where Watson often worshipped. At the conclusion of his sermon he said, "Why do I preach Sunday after Sunday? Because I cannot eat my bread alone." Dr. Watson said later, "I count that one of the greatest conclusions to a sermon I have ever heard—he could not eat his bit of bread alone."

The church of Jesus Christ cannot eat its bread alone. Therefore it is incurably evangelistic. It is committed by nature to the hope of revival, and the spread of salvation.

Some are present at every communion service who are not openly on the side of Christ. Probably they were brought up in the church and Sunday school, and their personal sympathy is with the church. But they are not planted in the house of the Lord. The

Lord's Supper moves them. They cannot witness this quiet service, without realizing that there is a place at the table for each of them, it may be by birthright, which they have never taken. Others may be there who are total strangers to the gospel. Their early training has given them few spiritual contacts. Some of these even will be touched by the communion. Its simple and mystical preaching of a great world event will fascinate them. The minister will surely be thinking of all such and will throw out some encouraging word even to those who feel themselves least worthy.

A woman past seventy came thus to a communion service some years ago in a city church. She had never confessed her faith in Christ. The service impressed her. For the first time in her long life she felt a strong desire to claim her place at the Lord's Table. The pastor read it in her face. When he called on Monday he found her ready. She was at once received into the church. A person at seventy has little time to spare. In a few days she went abroad. During the summer there came a happy letter from Geneva, where she had just taken her first communion.

Sealed Orders

REV. W. R. RINGS of the Trinity Lutheran Church, Rockford, Illinois, has organized for local evangelism what he calls "The Radiant Cross Band." The pledge which each member signs on seeking admission is given here.

"The Radiant Cross Band"

The Radiant Cross Band shall consist of such members of Trinity Lutheran Church as are earnest followers of Jesus Christ and desire to do their part in the program of the evangelization of the world. They agree to become evangelists in the New Testament sense of the Word and to abide by the following rules of guidance:

1. I will at all times, unless prevented by sickness or very urgent business, be present at the Radiant Cross Prayer Services and the Sunday services of this Church.
2. I will live as Christ-like a life as is humanly possible according to my knowledge of Christ my Saviour.
3. I will endeavor to put God and his work first above all other things which I am called upon to do.
4. I will give freely of my talents and seek to increase them under the guidance of His Holy Spirit.
5. I will spend at least ten minutes each day in prayer asking for
 - a. Personal strength and enlightenment.
 - b. The continual progress of this Church and all of its activities.
 - c. The conversion and re consecration of individuals who in my knowledge are living lives of sin.
6. I will invite at least three persons each week to the services of our church and to our Sunday School.
7. I will do without question whatever the sealed orders of my pastor tell me to do according to the best of my ability and as I think Jesus would have me do my duty.
8. I will keep everything concerning the work of The Radiant Cross Band absolutely confidential, reporting only to my pastor when progress is made.

9. Praying that God will help me to serve Him better, I hereto set my name and become an active member of this Band.

(Please sign and read this pledge daily).

Articles 7 and 8 gives the work of this organization its particular significance for the work of the members is done in confidence and is directed through sealed orders. The pastor sends to the individual in a plain envelope his instructions for work. The member has agreed to carry these orders out faithfully.

Mr. Rings has sent us on one specimen letter which will be of interest in showing the way that the order helps the local church. It is adaptable to Sunday school and church evangelism or for other purposes in church organization and work.

(Sealed Orders)

The Radiant Cross Band

Your orders for week of _____
Please personally invite the following people to come to Church and to Sunday School next Sunday.

1. _____
2. _____
3. _____

If it is impossible for you to see them personally, send them a letter or postcard or telephone them but see that they are invited to come. If it will embarrass you to give them your name, sign yourself "A Member of the Radiant Cross Band of Trinity Lutheran Church."

Pray for them by name, according as you know their needs, and for any others who need your prayers.

Allow no one to know what your orders are and report to pastor only.

SUMMER SUPPLIES

A minister near your vacation residence may be glad of your services as a pulpit supply. A few lines in the classified columns telling the locality in which you will be available will carry your message to him.

Saving Money on Church Insurance

By Clarence T. Hubbard, Hartford, Conn.

THE clang of the fire bell seems in its very tones to vibrate danger. Its echoes sometimes send shivers right through you. The reverberations of the church bells have such an opposite effect—their tones inspire peacefulness and quiet.

Yet—the fire bell rings with the church bell every day. One church a day has burned during the past five years. Think of it!

In the five-year period from 1919 to 1923 a minimum of 9160 church fires were reported to the fire insurance companies in the United States, an average of over 1,800 per year.

This is a past record. The record is still however, going on—so much so that churches are getting the "K.O." or "discourage" list of fire insurance companies.

Supposing you as a church trustee, a church member, or just as a church supporter happened to be asked as to how certain your church fire insurance arrangements were—what could you reply? This article will help you. Perhaps your church has been a claimant. Probably 2,000 churches will burn this year and it is worth your while to know how your church is fixed fire insurance-wise and in detail. Bear in mind that of the churches burned—some partially and some wholly—many did not collect their full losses because the authorities were obsolete in their methods. Some were under-insured and many improperly insured.

Saving money in the buying of fire insurance for a church and its affiliated buildings will be considered here from two separate angles. The first is the question of proper fire insurance protection, that is to have insurance which covers fully and completely, fire insurance that will indemnify you for your loss which is the cheapest insurance in the end—the second an analysis of the ways and means of actually reducing your fire insurance premiums.

The ever present and constantly increasing overhead cost of carrying on the church's activities is a foremost problem. Your church may be burying dollars in fire insurance costs, dollars which may be retrieved through the proper handling of your church insurance matters.

The first thing to be considered is

"Are you fully insured?" To ascertain this have all of the church property appraised by a reputable appraisal firm and have that appraisal made so that it shows the value of the foundations and excavations separately.

After your appraisal has been made compare the value of the insurable part of your church buildings and contents with the amount of insurance which you carry and if the insurance does not equal the value of your property take out additional insurance at once.

This is one of the articles which will cause ministers to write in and say, "It saved us the price of a good many subscriptions." The author is an officer in one of the great insurance companies and the information is first hand and authentic. Read it to your board of trustees.

Do you know that the insurance companies do not require you to insure foundations and cost of excavations below the lowest basement floor. These cannot be burned, so why include their value in the amount of insurance which you carry on your building. If your policies are not now endorsed to exclude them, you should have this done without delay. It will save you money and not endanger your protection.

To save premiums and at the same time have full protection the church must conduct its insurance affairs in a business-like fashion. The first thing to do is to appoint an insurance committee. The members should preferably be three in number, consisting of two insurance men and the third a business man or a manufacturer who has had extensive insurance buying experience. A committee consisting of such men will function efficiently and your church will avoid the difficulties and possible experiments that have been encountered by numerous churches throughout the country in appointing committees in a perfunctory manner.

This insurance committee should have assigned to it the task of handling all of the insurance affairs of the church and to study ways and means of reducing the insurance costs without sacrificing any necessary protection.

Your insurance committee should first review the insurance policies in existence to see that you have correct and

complete fire insurance coverage. It is always better and invariably cheaper in the end to carry insurance equal to the full value of the insurable property.

In most fire insurance policies there is a coinsurance or reduced rate contribution clause which enables the agent to use a lower rate for your insurance than could be used if the coinsurance or reduced rate contribution clause were not made a part of the contract. However, there are two sides to this—in consideration of the low rate you

agree to maintain insurance equal to a certain percentage of the value of your property. This is usually 80 per cent and if your church does not want to carry 100 per cent insurance to value it should carry an amount of insurance equal to 80 per cent of the value of the property, or 90 per cent of the value, depending on whether the 80 per cent co-insurance clause or the 90 per cent co-

insurance clause is a part of your fire insurance contract. To carry an amount less than the required percentage is dangerous for in case of loss you would be called upon to contribute a part of it.

Next consider the question of spreading your fire insurance cost over a period of years. Your insurance committee without doubt knows that if you write your insurance for five years you save one full annual premium. However, by doing this you are setting up a big charge for fire insurance, once every five years. It would be more convenient and more practical to have a smaller charge coming around annually, therefore, have your committee arrange your insurance under five sets of policies so that at the end of five years you will have accomplished the objective and will have all of your insurance written for a term of five years with an equal amount of premium payable each year.

This may be accomplished in this way. Assume that you have \$100,000 fire insurance expiring today. Instead of renewing the full \$100,000 for five years, write one policy of \$20,000 for five years and one policy of \$80,000 for one year. One year hence renew \$20,000 of the expiring \$80,000 insurance for five years and the remaining \$60,000 insurance for one year. At the end of the next expiration which will be two years' hence renew \$20,000 of the re-

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Timely Church Publicity

Austin J. Hollingsworth

CHURCH publicity which is timely is more effective. The attached copies of illustrated advertising show this fact. On January 17 at a local moving picture theatre in our city the picture "Ben Hur" was to be shown. The writer took advantage of this occasion to prepare a service, illustrated with art pictures and built around the book, "Ben Hur." The following advertisement appeared in a local newspaper having a circulation of about eighteen thousand in this city of forty-one thousand. A similar advertisement was carried in our next door city of Moline.

The local editor of the paper in our city was shown a copy of the program and thought it offered sufficient news value to merit the following editorial comment on the religious page of the newspaper. This was pre-publicity and had its helpfulness in selling value of the idea to the community.

Colored Slides Will Illustrate Tale of Ben Hur

Hand-colored slides will be used by Rev. A. J. Hollingsworth, pastor of the Memorial Christian Church, in telling the story of the religious book "Ben Hur" to his audience tomorrow evening at 7:30 o'clock. Frank Freistat, organist, will play improvisations from "Ben Hur's Chariot Race," a well known piece of music. "The Holy City" will be sung by W. A. McCulloch, bass soloist. Among the master art pictures to be shown will be Da Vinci's "Last Supper," Tissot's "Pool of Siloam," Dore's "Nativity," Raphael's "Sistine Madonna," and Ruben's "Holy Family." In addition, Rev. Mr. Hollingsworth will show more than fifty other pictures which will tell the story of Ben Hur, a tale which has been dramatized and has found a place in moving picture art.

The Sunday evening audience which assembled in this down town city church, which ordinarily suffers from the usual depleted Sunday night audience, numbered by actual count four

hundred fifty-two. The audience began assembling at seven o'clock sharp. This was practically a five-fold increase. The evening offering, the loose collection, was augmented several times. It was twenty dollars. The total advertising bill was \$8.40.

On Monday morning following the service the writer submitted to the newspaper a story of the service. It was accepted, the city editor adding to the first paragraph the phrase, "His theme was made the more timely by the fact that 'Ben Hur' in photoplay form is now appearing at the Fort Armstrong theater."

It might be added that the writer chooses each week from some one of the regular advertising houses just the particular type of illustration which he thinks fitting. The ones used in this illustration were so selected in preference to the cuts which might have been secured from the photoplay house.

The writer uses such a plan as above outlined in one popular Sunday evening service each month. He tries to make his theme timely, and does his best to make it carry over a strong religious content. The other Sunday evenings of the month he makes his services evangelistic and rejoices when he sees many new faces fed into these services through the special night impact.

IT MATTERS WHAT WE THINK

"Centuries ago, could we have looked down on Europe, we should have seen the ships of even courageous mariners hugging the shore. Across the tossing waters to the west they looked with dread and, from port to port, close to the shore, they beat their way. They had in their minds a picture of the world as flat. To be sure, the earth was actually round, but the picture in their minds negated the reality. That way of thinking was their creed and there was no hope of adventurous voyaging until a new creed came, a larger and truer mental picture of the globe on which they lived.

"So always a real creed, a controlling vision of what this earth is and what life means which occupies the imagination and affects the life is enormously important. If by doctrine one means this vital and influential outlook on life, then I could say that just now the need of the church is not for less doctrine but for more—more clear-cut, luminous, intelligible teaching about God, Christ, the Scriptures, the soul, the meaning of life, and immortality."—Harry Emerson Fosdick in "Adventurous Religion"; Association Press.

EAT FRUGAL NATIVE MEAL

An Oriental meal such as is eaten in Moslem lands, consisting of rice, tomato sauce, date sandwiches, dates and water, recently was served by the superintendent of Westwood First Presbyterian Sunday school of Cincinnati to her class, which is taking up intermediate mission study.



Hear and see the Art Interpretation given by the Memorial pastor of the great moving picture, "BEN HUR," on Sunday evening, Jan. 16, 7:30 o'clock.

You will understand this great picture better if you hear this review which will be made of the book "BEN HUR," written by Lew Wallace, and see the still pictures from the Masterpieces of Art from which the moving drama has been composed.

These Master Art Pictures will be shown: Leonardo Da Vinci—"The Last Supper." Tissot—"The Pool of Siloam." Gustave Dore—"The Nativity." Raphael—"Sistine Madonna." Ruben—"The Holy Family."

In addition Rev. Hollingsworth will show more than fifty other pictures which will tell the story of this great Christian book, now dramatized, and put in moving picture art.

Prof. W. A. McCulloch, baritone soloist, will sing with illustrated pictures, "The Holy City."

Prof. Frank Freistat, organist, will play improvisations on the pipe organ from "Ben Hur's Chariot Race."

Church doors will open at 7 o'clock. Come early to assure yourself of a good seat. No admission, but bring some spare change for our evening offering.

Note: Rev. W. B. Slater, pastor of the First Christian church of Moline, says: "The Fort Armstrong theatre is rendering the community a service in bringing to us the film 'BEN HUR,' because of the emphasis this picture places upon the story of Christ."

HOURS

Sunday School, 9:30 a. m.
Morning Worship, 10:45 a. m.

Christian Endeavor, 6:30 p. m.
Evening Worship, 7:30 p. m.

Memorial Christian Church

Corner Third Ave., Fifteenth St.
A. J. HOLLINGSWORTH, Minister

A Healing Church—Why Not?

By L. O. Williams, Buffalo, N.Y.

SURELY not because the example was not set by Jesus Christ. No adequate survey of the gospels can ignore the circumstances, the fullness, and the emphasis with which the work of healing is described. No criticism can disentangle what Jesus did from what he claimed to be and taught.

In that introductory statement made in the synagogue at Nazareth in which Jesus applies the words of Isaiah to himself he declares that he has been anointed to preach the gospel to the poor, that he has been sent to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. For the average Christian something more is necessary than a skilful spiritualization of the text to deprive the words of their obvious meaning.

Neither is there any lack of emphatic command in the same direction. At the calling of the twelve Jesus gives power over unclean spirits to cast them out. He supplies the power to heal all manner of sickness which evidently is an added and different gift. But what is more he adds the fourfold command to heal the sick, cleanse the lepers, raise the dead, cast out devils. The words ring with the imperative of an essential purpose.

That this power and privilege was not restricted to the inner circle of the friends of Jesus is made clear in the repetition of the same behest to the seventy sent out two by two. Indeed those words "Heal the sick" both alone and with others, are so often on the Master's lips that any man hearing them might well respond "That means me." With all the sublimity of his teaching and the splendor of his person, the injunction to heal remains an integral and inseparable factor of the gospel message. The apostolic age cannot forget it. If the distinction be more than a form of speech, the mind of Paul, though intent on the metaphysics of redemption, never fails to see in Christianity a power for healing the bodies as well as the souls of men. Without healing the faith delivered to the saints is a fragment.

This conviction remains with the Church through the centuries which follow. No doubt through the ages of dogmatic discussion the interest in healing declines. The differing types

of Christian faith reflect a changing emphasis and application of the command. The loss of the spiritual vision spells a loss of healing power. But never in theory or in practice are the words of the gospel lost sight of, never does the hour arrive when the church can disclaim the will or the ability to heal. Even at the present day the Catholic Church through its confessional, its sacraments, and its many shrines maintains its faith in the duty and the practicability of obedience to

For some years Dr. Williams conducted a healing clinic in the Church of the Messiah, Buffalo, N. Y. To that clinic came many people sick in body and in mind. Physicians who sensed the spiritual needs of their clients sought his co-operation. This paper is the product of the experience of the clinic.

our Lord's command. It is the protestant alone who hesitates to take Jesus at his word, who under one pretext or another declares that the church is no longer under obligation to trouble itself with physical or even with mental ills.

One of the reasons for the hesitation is the lack of clear-cut notions of just what the gospel means. Through a multiplicity of interpretations, scripture has lost much of its evident intent. Our familiarity with it has largely effaced the stamp it once bore. Instead of a definite concept we have a blurred composite in which the sense of reality suffers. The idea of healing is too vague to engender either the wish to try or the will to do.

Another reason for reluctance is the undue weight given to theological matters. Even today we theorize so much and dogmatize so earnestly that we have little energy left for practical ends. Or if it so be that we have broken with the creedal aspects of our particular sect, the energy thus released becomes monopolized by activities of other than a religious character. Of many of our churches it may be said as the boy said of his father—"Yes, he is a Christian but he does not work at it much." Or again our Christianity may be merely nominal, without content or obligation, a dream which calls for no realization. In all these cases hesitation is chronic.

Further weakening of our confidence in a healing gospel comes from our scientific training and environment. In spite of ourselves we share not only in the new knowledge of our modern world but we are unable completely to shut out the materialistic interpretations which creep with it into our thought of the universe. Even the minister who dares to question the sufficiency of mechanism to explain mind and its place in the world is haunted by subconscious trends and inhibitions,

spiritual emptiness and incapacity which place the healing of Jesus beyond his reach. Indeed when he gets the vision and the urge to venture, he too often finds himself a voice crying in the wilderness, a bird beating his wings against a cage of incredulity or meaningless patronage. Is it any wonder that so many of our ministers are willing to sit down and count the cost and keep on sitting?

Still a deeper reason for the minister's inability to treat the Master's injunction to heal with seriousness is his sense of lack of adequate equipment for the work. If he be a man of forty, the chances are that he has had little or no psychological training. A new man just out of the schools, he may be but little better off. What he has may be largely theoretical, with a metaphysical slant, with no experience or skill in dealing with a mind diseased, and no grip on the reality of mental facts as such. To him the spiritual nature of man—apart from the platitudes of a conventional evangelism—and its relation to physical organism is an undiscovered country, in fact often more than that, a region to be avoided as much as possible as uncanny and close to sin. He does not know how or where to begin, what to expect or what to do, how to organize his efforts in this direction or to integrate them with a normal Christian ministry. No matter how firmly convinced of the place of healing in the church, no matter how eagerly his heart yearns to do what Jesus did and declared that all might do, he passes by on the other side of a service which might revolutionize his own ministry, and give a new meaning to Christianity and the church.

Now all these barriers are much less formidable than they appear. They are more sentimental than rational, more

artificial than real. Like most of the things we think and do, they are born of subconscious impulses and complexes which fade away when we once set ourselves to meet them honestly and with a determination to approach them in the spirit of the Master.

As to the first barrier mentioned it may be enough to remind the minister that the vagueness of the gospel description of cure and the meaning of what Jesus said about it begins to vanish the moment we ask ourselves just what Jesus did say and do. Make a study of the cures, the nature of the disease, the circumstances attending it, the means employed for relief, what Jesus claimed and the relation of the cure to what Jesus taught. Make it all concrete, definite, vivid—treat it as if real and to be measured by standards of real thinking and experience. Forget the dogma of scripture infallibility, for we must have something more real than that if we are to get results. The outcome will be, we do not hesitate to say, a conviction if not a demonstration of the reality of spiritual healing as an integral factor of Christian faith and practice. To believe less is to nullify Christianity altogether.

As to the preoccupation of the mind and heart with other aspects of Christian service, who can deny that the church needs a better balanced conception of its mission? No sane man would exclude theology as such. Like every other interest of mankind, religion demands justification in the field of reason—without it standards are impossible and criticism vain. But a religion that is all philosophy ceases to be religion, faith only in the terms of the intellect denies its essential nature. Unless Christianity can attune itself to other aspects of spiritual activity than logic it has only its labor for its pains. Theology, yes! but a Christ who is domesticated in the unfolding energies of a universe is more.

Nor need we find too much fault with the ministers and churches that stress the need of organic effort and social service. No doubt churches must be organized and maintained. The machinery of publicity and the intricacies of morale cannot be ignored. Education must have its place and reforms supported. Interests beyond the parish must be fostered. But do we not fall woefully short of the mark as disciples of Christ when our chief function becomes that of parochial managers and social engineers? Is it not true today as it was of old that the minister of the word should not lose himself and the message committed to him in the service of tables? How can the

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Birthday Letters for the Church Membership

By O. R. Grattin, Niles, Mich.

WHEN our children were wees in Detroit, they received letters and cards on their birthdays from some of the leading stores of the city. Their mother also received letters suggesting many things that might be of value to the child at a given birthday. These great stores kept the record so that the proper letter came at the proper time. One that I remember in particular was from the Spellman Studio which suggested that the home was not complete without the babe, nor was it quite complete without the photograph of the babe at say the age of two or three. There were enclosures that lured the mother-heart.

Frankly, both the mother and father were a bit flattered to know that this exclusive studio had kept the record of our baby's birthday. With these letters in hand I said to my wife, "these are clever, and anyhow, isn't it pleasant to be remembered. Why wouldn't this be a good thing in the Church?"

It has been several years since that remark was made but now we are actually working that idea in the church here at Niles, Mich. I told some of the people of my congregation about it, and that since it was a success in the Cradle Roll department of the Sunday School, it ought to be as successful in all departments, and right there a young woman who is an expert stenographer said to me, "If you wish to work that idea out, or anything else, you can count on my help. I'll gladly give at least one full evening a week and more if necessary." Within a few days the Official Board said, "Let's try it." So I wrote a few letters that I felt would appeal to the different ages beginning with the little tots, the boys and girls, the young people and the adults. My new "secretary" secured the help of other young women and they telephoned the membership and recorded the birthdays. These were all entered into a book for the purpose and the letters began to go out, day by day, with the result that many people were deeply moved to know that their church was aware and cared that they had reached another mile-stone in life.

One man came swiftly to me on the street one day, and gripping my hand firmly, said, "You're the only one who knew that I had a birthday. How did you find it out?" He had forgotten that his good wife had told the story over the phone. But I do not forget that my hand ached for an hour from

his mighty grip. His eyes were misty and he has loved his church a bit more just for this little act. Another man's wife called the preacher and said, "My husband has a birthday tomorrow, I was afraid you did not know it." He got his letter and came to church the following Sunday which was the first in several years. He had not paid to the financial support of the church for years but has since asked for envelopes and is regular in attendance.

The children are delighted that their pastor remembers that they have a birthday cake with candles and that they have the fun of blowing them out, one for every year. It is truly great fun to be remembered and it's more fun remembering.

Letters for Child

Dear Elizabeth:

I understand that you are having a birthday on Thursday. What a wonderful event it is for you.

I am hoping that you will have a very happy time. I'd like to see you with your Birthday Cake and pretty candles which mark your seventh year. I wish you would tell me all about your presents and all the good times that surround your Birthday.

May this be the beginning of a new year for you that will open a more beautiful life of service and love to your Home, your School and your Church. Let us give to these our finest loyalty as we grow older.

Remember that I am always made happy when I see you in the services of the Church and Sunday School.

Most cordially,

Letter for Young Person

Dear Vern:

Another mile-stone has been reached in your life.

Let us hope that you can look back over a year of most profitable experience. There have doubtless been some mistakes, so let us profit by them, and avoid them during the days to come.

Birthdays bring a lot of pleasure with them, and I'm hoping that you may enjoy many more such days, and make each new year golden with achievements that are reckoned in the Kingdom of God.

Please, may I urge you to put "first things first." There is so much to be done and so little time to do the really great things, that not a moment ought to be wasted. Have a goal! Know that you are arriving! Give your best to every true task and remember that we reap as we sow. The Kingdom of Heaven is within you. Then sow it that you may reap it.

I will ever count it a pleasure to see you in the Church and Sunday School. And if ever I may be of any help to you I shall count it a great joy.

Most cordially,

Making the Vacation Pulpit Worth While

By William H. Leach

"I AM so busy that I won't think of my summer supplies for months. I hope I get a vacation. I will need one after this strenuous year."

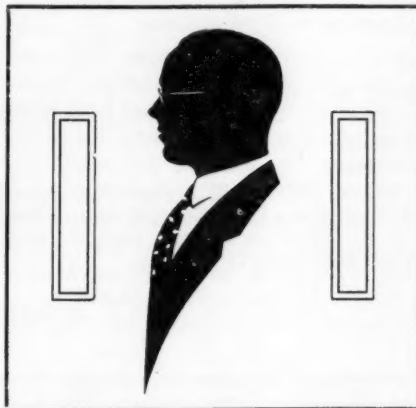
This is one minister's reaction to the question of his pulpit program for the vacation weeks. Most of us probably feel like that. But it is one of the editor's foibles that he is insistently trying to make ministers think in advance and that his files compile material one year to be used in looking ahead articles in the next.

Early last fall there was quite a little comment in certain religious weeklies regarding the vacation supplies. It seems that some men struck back at the churches and ministers who had employed them. They said that their services had not been properly announced, the choir, ushers, most of the congregation and sometimes the treasurer had taken a vacation. The result was an uninspiring service which was embarrassing to the minister and expensive to the church.

I think that these men made their point. I find myself employed quite often as a "pulpit supply" during the summer months and can vouch for all they say. Once in a while the church got the minister's name on the out-of-door bulletin but even that could not be depended upon. A newspaper announcement of the service was rare indeed and some churches did print the names of the summer supplies in the church calendar.

The big thing which appealed to the ministerial visitor was not alone the indifference of the whole situation but the realization that it would have taken so little preparation to have turned the service into something worth while. I do not believe that it is necessary for these eight weeks of the summer to be a complete arid space in the church year. Rather it offers an opportunity to the minister and church which is willing to use it.

If my guess is right, the preacher is pretty busy up to the minute he goes away. He and his people expect the summer months to be "dry." So when a list of supplies is obtained he reads the notice and packs his trunk. Everybody else does the same thing. Perhaps he is preaching in someone else's church while I am in his. That is the way the thing goes.



Some churches think that the supply isn't entitled to much. He is a preacher, on vacation, looking for a few extra dollars. It is the easiest way for him to get them. Why should he ask for advertising and hospitality? More and more we find ministers making mutual exchanges for the vacation season and many ministers count the fees they receive as a regular part of their budgeted income.

This is not a complaint against the system but should not the spiritual message of the church have some consideration? Why should a church be permitted to invest any amount of money in summer supplies unless it tried to make the investment a producing one? The writer believes that with preparation and care a summer program can be built which will make the investment produce. And the plans which we offer have been taken from churches which are showing that they do work.

1. Let the minister begin early enough to make his plans for summer. We will assume that he will be away for four weeks. That means that for forty-eight Sundays his people have listened to him. They deserve a change. The proper vacation will do the church as much good as it does the minister. Let him decide just what type of message and individual he wants them to have in the four weeks.

The supplies selected need not necessarily be the great men of the church. There are men in every city and town who have interesting and vital messages. I would suggest to the strong churches that they give some of the ministers of the weaker churches of the denomination a chance to preach in their pulpits. It would be a courteous and friendly thing to do and would let their people see the kind of

work the denomination is doing in other groups. There are neighboring pastors who can acceptably fill the dates. There will be no trouble getting supplies and getting good ones.

2. But when once the supplies have been arranged, tell the people about them. Give them some space in the church bulletin. Tell about the work they are doing. Do every thing you can do to prepare a favorable atmosphere for their visit to the church. Every preacher has his strong points. Emphasize these in the announcements. Let the people know what they are. Last year the Walnut Street Baptist Church of Louisville, Ky., printed a half-tone of each of the vacation speakers on the front page of the "Church Chimes" and on an inside page gave a paragraph about his history and his work.

3. Have a summer publicity man to get these items into the local press. Turn all of your material over to a good layman who will take the responsibility for the task. It is not an arduous one. The same man may be responsible for the reception of the supply preacher or that may rest with some other individual. I had the experience some years ago of going to a church one Sunday where I was an entire stranger. A woman greeted me with "Are you the preacher for today, Dr. Blank said that someone would come." Well, someone did come but the preacher would have had a better sermon if the greeting had been something like this, "Yes, we are glad to have you here today. Dr. Blank has told us all about your magazine."

4. Make a special announcement in leaflet form and in the local press of your summer plans. Let the people know that there will be worth-while services and that the speakers have been selected with deliberation and care. One of the finest announcements I saw last summer was a leaflet of St. Matthew's Methodist Episcopal Church, Philadelphia, Pa. It was a four-page folder giving the vacation announcements. I am having one of the inside pages reproduced to show how well this idea can be done. Notice the emphasis on the "cool, comfortable" church.

In addition to this type of announcement on the last page there is the following card of thanks:

The officary of the church gratefully acknowledge the kindness of

WORTH WHILE SUMMER ANNOUNCEMENT

This church is a cool, comfortable one in which to worship during the summer months. It is built of stone which the heat does not penetrate. It is surrounded on every side by wide lawns. It is ventilated so that the cool breezes from the south and southwest constantly sift through the main auditorium, and is equipped with electric fans.

Morning Worship-----10:30 A. M.
 Sunday School-----12:00 o'clock noon
 The Twilight Hour-----7:45 P. M.
 Prayer Service, Wednesday Evening at 8:00 o'clock.

AUGUST 1

MORNING—Communion will be administered by Pastor.
 Male Quartette—"Lord, As to Thy Dear Cross"-----Dykes
 NOON—Sunday School. "The Deliverance at the Red Sea."
 The Lesson will be taught by Mr. C. W. Carroll.
 TWILIGHT—Rev. A. E. Piper, D.D., of Akron, Ohio, will occupy the pulpit.
 Doctor Piper is District Superintendent of the Akron District of the East Ohio Conference and was Pastor of St. Matthew's from 1894 to 1896.
 Doctor Piper will also occupy the pulpit next Sunday evening.
 Tenor Solo—Mr. Carroll.
 Male Quartet—"The Lord is My Shepherd"-----Koschat

AUGUST 8

MORNING—Rev. E. H. Brewster, of Philadelphia, will occupy the pulpit. Rev. Brewster is the Director of Religious Education of the Philadelphia Conference of the Methodist Episcopal Church and is one of the foremost religious educators of the East. He is vitally interested in the Sunday School work of Conference and has been of much assistance to our own School.
 Tenor Solo—Mr. Tracy.
 Male Quartet—"We May Not Climb"-----Wallace
 NOON—Sunday School—"The Giving of the Manna."
 The lesson will be taught by Professor E. J. Earley.
 TWILIGHT—Rev. A. E. Piper, D.D., of Akron, Ohio, will occupy the pulpit.
 Male Quartet—"Holy Ghost With Light Divine"-----Gottschalk
 Male Quartet—"Just Outside the Door"-----Ackley

the visiting ministers who fill the pulpit this month in the absence of the pastor and of those who are making possible the music of the month.

The leaflet is printed on a double-tone paper, light blue outside and white within giving every appearance of coolness and comfort.

5. The honorarium for the supply preacher will be determined by the local church. It should be sufficient to give the service a standing and respect but not of undue proportions to embarrass the local preacher. The supply preacher should not expect to receive as much for one sermon as the pastor does for the entire week's work. But the essential thing is that it be paid promptly.

After being embarrassed one year by having one of my vacation supply preachers tell me that he had not yet received a check for the Sunday he was with the church, I evolved a plan of having every vacation supply check written out and signed before I left the parish. These were to be given the preacher either before he entered the pulpit or at the close of the service. They were, of course, dated ahead to fit the day. I believe that other preachers may welcome this tip and will find it useful in giving a needed courtesy to the summer supply problem.

Answered Prayer

"He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for. His prayer is answered. He is most blest."

MOTHER-LOVE

What's Mother-Love—The babes reply:
 A breath of balm—A morning sky,
 A soft caress—A lullaby,
 A cooing note—A tender sigh.
 That's Mother-Love.

What's Mother-Love?—The youth can tell:
 A spring—An overflowing well,
 An anchor safe—An ocean's swell,
 An evening hymn—A curfew bell.
 That's Mother-Love.

What's Mother-Love?—Old age is right:
 A rose full blown—A moon beam bright,
 A memory sweet—A song at night,
 A guiding star—A soft twilight.
 That's Mother-Love.

Mrs. R. W. Howes.

Order for Patriotic Service

There are several times each year when a patriotic service of worship is very much in order. One in February may commemorate the birthdays of both Lincoln and Washington. Memorial Sunday in May offers a second opportunity. The Sunday preceding the fourth of July gives churches a chance to proclaim the principles of true Americanism and a fourth good date is the Sunday preceding Thanksgiving.

The following program was used in the Ocean Avenue Congregational Church, Brooklyn, N. Y. The Boy Scouts attended in a body and had a part in the service.

Patriotic Service

Prelude—"Fantasia"-----Dubois
 Scout Processional
 Call to Colors—Scout buglers
 Salute to the Flag
 Scout Oath

Congregation standing
 Anthem—"God of Our Fathers"---Scott
 Responsive Scripture Reading, No. 49
 Prayer, followed by choir response
 Hymn, No. 640—"America"

Offertory:
 Baritone Solo—"Recessional"---DeKoven
 Organ—"Andante Cantabile"-----Beethoven

Offering and Dedication of Gifts
 Hymn, No. 642—"O God, beneath Thy guiding hand."
 Address—"Lincoln and Washington; Contrasts and Similarities"

Prayer
 Hymn, No. 646—"America, the Beautiful"
 Benediction
 Taps—Scout buglers
 Scout Recessional
 Congregation standing
 Postlude—"National Hymn"-----arr. by Best

The Pound Party Season Is On

Many sophisticated ministers will tell you that the minister's donation party is a thing of the past. To these individuals we commend these clippings from the "Card of Thanks" column in a recent issue of the Southwestern Christian Advocate. These are genuine instances with the names of ministers and charges withheld.

I desire to thank the good people of — and — for a purse of \$14 toward getting a suit of clothes. The project was led by —, Pastor, —, Miss.

I take this method of thanking The Woman's Home Missionary Society for a pair of shoes, the Ladies' Aid Societies for a nice suit of clothes, and the — for the way he went about his work in the church for the year of 1926. —, Miss.

We desire to thank the members of Evergreen Methodist Episcopal Church for twenty-five pounds of groceries, brought to us on January 9. The party was led by Bro. —, —, and Bro. —, and other friends. Call again; we thank you. —.

I desire to thank all participants in the storm which struck the parsonage December 21, which brought sunshine and 125 pounds of groceries. This party was led by Sister —, president Ladies' Aid, and Sister —, president of Woman's Home Missionary Society. Come again, dear friends. —, La.

The Minister's Use of the Press

By O. T. Anderson, Fort Meyers, Fla.

ONE of the most influential and least used forces for the spread of the Christian conception of life and for the promotion of social progress is the minister's intelligent use of space in the newspapers of his city. There has probably never been a time in the history of this country when the secular press has been so approachable with a vital religious message from the intelligent clergy as it is today. Newspapers, great and small, daily and weekly, are interested in religion as a subject of news value as they have not been for many decades if ever before.

There are, however, certain conditions which must be scrupulously met by ministers who would use this potential force before newspapers will be interested in anything they may have to say upon the subject of religion or social progress. It is the purpose of this article to name some of these conditions and make certain suggestions which the minister who would use the secular press in furthering the cause of religion and social service must rigidly observe. Failing to do so, he must inevitably fail to get the recognition of his local press and consequently fail to get his message into its columns.

In the first place, the minister must have something to say which not only he thinks is worth saying, but which impresses the editor as being of value to his reading public. Unless he can say what he has to say in a way to convince the editor of its value to his paper, he need not expect it to find a place there. The next requirement is none the less important. The minister must seek to know and also cultivate the friendship of the newspaper men of his city. He must regard them as being men of like qualities with himself, seeking, as he himself is, to serve the people of the community. A large number of newspaper men, we must believe if we know them, are men of high ideals and honestly desire to serve the best interests of their respective communities. That they differ from the minister at times in what constitutes the best interests of the community is nothing against them. They may be right and the minister may be wrong. At any rate, newspaper men have as much right to their convictions as the preacher has to his.

There is one point at which too many ministers who want to get their

views before the public make a serious mistake. It is the desire which some have for self-publicity. Too many preachers assume that the value of any views which they might express in their local papers is bound up with the use of their own names. In nearly every city there is a minister who is forever seeking publicity for himself, and who finds fault with the papers if they do not publish everything he submits for publication. Among newspaper men such ministers are a joke and are distrusted. We do not say that the minis-

It seems to us that this writer has outlined in an unusually successful way the minister's approach to the public press. It is practical rather than academic and could only be written by one who has worked out for himself the various stages to successful newspaper publicity.

ter's name should always be withheld. There are times, and no one knows it better than the newspaper man, when his name may well appear in connection with a cause in which he is interested or with views which he expresses. But often the minister, if he has ability and taste and tact, can express himself in an editorial way, particularly in the smaller city papers where the editorial staff is not always particularly well-manned for a public expression on every question because of a lack of financial resources making it possible to have several men in the editorial department who give all their time to editorial work. If the minister knows the editor of one of these papers personally and has impressed him with his ability to say some things well editorially, frequently the editor will appreciate an editorial from his pen on some worth-while subject. The worth of any such statement is all the greater because it is not a signed statement, because it appears as an editorial and not in the editor's "Mail Bag" department. And if the friendship between the minister and editor is close enough and if the minister can express himself acceptably, he will often be able to get a needed message over to a reading public with much more force than if he contented himself with saying the same thing in his pulpit or by writing a signed letter to the editor's "Mail Bag" column.

In these days when there is a news

value in religion, many subjects of more than casual interest will suggest themselves to the intelligent minister which might be entirely missed by the newspaper men themselves who are not expected to be experts in the field of religion. This is particularly true of special days and seasons connected with religious observances and subjects which they suggest, for example, Holy Week, Good Friday, Easter, Children's Day, Thanksgiving and Christmas. One minister suggested to the editor of a paper in his city that, if he desired it, he would gladly prepare an article of about three hundred words each day during Lent under the heading "Lenten Thoughts." One of the gospels was selected for the study and during the period of Lent a study comprising about twelve thousand words was put down in daily messages, about the same amount of space being used each day under a different subject and text

but always with the same box heading. During the same period he wrote editorials on "Lent," "Palm Sunday," "Holy Week" and "The Spirit of Easter," these editorials appearing on the days most appropriate. Sermons, not delivered from the pulpit, were also published during the period at the appropriate dates on "The Meaning of Lent," "Palm Sunday Hosannas" and "The Spiritual Resurrection." Who, it may be asked, is so well qualified by training and religious interest to interpret Lent, Good Friday, Palm Sunday and Easter as the Christian minister?

The average minister is inclined, particularly if he has not been accustomed to preparing material for the newspapers, to think that such work requires too much of his time and, after all, is not worth the time and effort. This depends, of course, upon the minister's willingness and ability to make it worth the time and effort put into it. His style must be readable, with something of the newspaper flavor. His subject matter must be interesting to the average reader and his method of stating what he wishes to say must be clear and to the point. He must not ignore sound scholarship, but he need not, should not, attempt to show great learning. He has a message to get over and may content himself with a popular presentation of his message. Much of it, and this applies particularly to editorials, may not be known

as coming from his pen. But it is none the less worth-while because of that fact, and very likely will be worth much more because his name is not used. One minister has, over a period of several years, written one and sometimes several editorials for the leading Sunday paper of his city every week. Few people who read the editorials know who is their author, nor is it necessary or desirable that his name should be identified with them to give them value. His editorials give the paper value and the paper gives him a medium for getting to a large reading public many ideas and ideals which the Christian minister can best set forth. Another minister was asked by the owner and publisher of one of the dailies in his city to prepare a Sunday sermon each week to be published regularly under the heading "Today's Sermon," followed by the minister's name, subject of the sermon, scripture text in full and the sermon itself. Though he has received no compensation for this, he has continued to write a sermon of about twelve hundred words each week for more than a year and has no idea of giving up the work. He feels that there is enough compensation in the good which these messages may accomplish, reaching as they do many who would never hear a sermon preached. That these sermons are read is evidenced by the fact that hundreds of people, either by personal word or letter, have commented on them from time to time.

It is the present writer's conviction, after many years of observing such matters, that this type of message through the newspapers when well done is of much greater educational, social and religious value in the community than the more common type of message reported in the Monday papers by an inexperienced cub reporter who happened to be impressed with some particular remark which the preacher made and exploited it altogether separately from the main theme of the message as a whole. And it is in like manner of more importance than a longer account handed in by the minister himself for publication and which may be garbled in reducing it to the amount of space allowed by the managing editor. Too often such reports consist of a brief introduction or "lead" by the editor and the words "Dr. Blank said in part—" The part Dr. Blank is reported as saying, taken out of its religious and literary setting, more often than otherwise misrepresents the spirit and purpose of his message.

One thing is of particular importance in this method of getting religious

truth to the reading public. It succeeds in reaching a public largely untouched by other religious writings. In view of the well-known fact of the decline of reading religious weeklies, even denominational weeklies, in many church families it would seem that this method of presenting religious truth is not to be scorned by the minister who would reach as large a public with his message as this field affords. And it has the further advantage of reaching those who are not church people as well. It may be argued that the public is not interested enough in religious subjects to read what a local minister may at great effort prepare for publication. At any rate, many will be interested and many will read it who neither go to church nor read religious weeklies. It further serves the important psychological purpose of keeping the subject of religion constantly before the public. If no more than the headlines should be read, something would be gained. The advertiser long ago learned that the value of advertising lay in the matter of keeping his wares or his specialties before the public. And many an article has continued to have enormous sales because it was kept before the public through the medium of the press. So it is with the question of religion. If it can be kept before the public in the light which it deserves and by men who are known in the community as Christian leaders

and teachers, more will be accomplished by the power of suggestion than many have seemed to realize.

One more thing, perhaps, needs to be stated, and emphasized. The minister who would thus reach a larger public than his own congregation must observe certain proprieties. He must not attempt to use the press primarily to build up his own church constituency, particularly at the expense of other churches. He must not make his writings controversial. He will not attempt to set Protestantism against Catholicism, nor one particular brand of Protestantism against all others. He must learn to speak the truth in love, to be tolerant of others' religious views, to know what to leave unsaid as well as to know what should be said. Above all, because the paper which carries his message is not his own property, he must have respect for the policy of the paper. No self-respecting editor or publisher would continue to allow the use of his paper for the propagation of views which were against the editorial policies of the paper. But fortunately, the editorial policy of most papers is broad enough and Christian enough to allow the presentation of essential Christianity in their columns. If essential Christianity can have the right of way in the daily paper, at least in the Sunday editions, we need not worry about the unessential theological fur-below.

RELIGION VERSUS COMMERCE

Rev. Alan Pressley Wilson

Completing my devotions I rose from my knees and seated myself that I might feast my eyes upon the art windows and mural paintings. I was visiting in the city and naturally wanted to see a church about which I had heard so much. Seated away in the rear, in a dark corner, I was situated properly to view the windows as the morning sun shone through them. The first window was dreadfully disappointing and prejudiced me against all the others. I tried to look elsewhere and forget what I had seen but it was impossible.

The window referred to contained a large and, with one exception, delightfully-conceived I H S monogram but, view from a distance, it reminded one of the dollar mark. The H was light and shadowy while the I and S were elongated and stood out in heavy relief. I wanted to examine the other windows closely but the effect of the sacred emblem made to appear like the \$ mark was so revolting I was constrained to rush out into the open.

Back in my hotel room I mused over the matter in a calmer frame of mind. I felt sure that the commercial taint had not invaded that particular church for I knew something of its spiritual life. But, what of the impression that dollar mark must make upon those pilgrims not so informed?

THE WORLD'S VERDICT

One sent out his ships to earth's farthest shores,
And brought to his coffers the Orient's store;
The wild desert sands
Became gold in his hands;
And the world called him Genius—and wondered.

One sought out the secret of planet and star;
He revelled in problems of granite and spar;
He hungered to know
All the earth could bestow;
And the world called him Scholar—and praised him.

One looked on a suffering, down-trodden race;
He wept as he gazed upon each troubled face;
He heeded their plea,
And he set their hands free;
And the world called him Brother—and loved him.

Thomas Curtis Clark.

VACATION PREACHERS

Who will supply your church this summer? There will be prominent men resting or traveling near you. Announce your wants through the classified columns.

WHAT TO DO IN APRIL

A Department of Reminders

Special Days

April 10—Palm Sunday.
April 17—Easter.
April 25—St. Mark's Day.

Holy Week Services

Whenever it is possible, it is rewarding for churches to unite for the observance of Holy Week. In the great metropolitan centers this will not be advisable, perhaps, but in smaller cities it will be most feasible. For one thing, it advertises to the world that the churches are working in harmony. Beginning with Palm Sunday night and continuing every night, except Saturday, through the week, and culminating Easter Sunday night in great mass meetings, a splendid service can be rendered the community. The pastors of the cooperating churches can do the preaching, or noted speakers can be secured from neighboring cities. The movement can be easily financed by the offerings, and underwritten by a group of Christian laymen.

On Thursday evening of Holy Week there can be held a great union communion service. The pastors of the several churches can serve the elements, and one of the number can be chosen to preside. People from the various churches who take part in such a sacred service are united in the Christian fellowship as in no other way.

Good Friday can be observed in several ways. In some communities all business houses close from 12 until 3 o'clock. Services may be held in the churches during a part, or all of this time. At night, a service of music can be put on and the cantatas "From Olivet to Calvary," or "The Last Seven Words of Christ," can be sung.

Many churches will utilize the occasion for a great in-gathering of new members. The method to be used must suit the church and community. For some, a revival may be held, lasting one, two, or three weeks, as circumstances demand. Others will achieve their desired end without the aid of a revival, but by an intensive program of personal work. The pastor will, of course, take the lead in this. He will have organized his workers, and they will call upon prospective members.

The Sunday School is one of the most fruitful fields for recruiting church members. Several weeks before Easter the pastor should have organized a class of young people from this department of the church. This class can meet on Sundays, or some night during the week. Denominational commissions for evangelism provide material for use in these classes. If this is not found to be acceptable, the pastor can prepare his own material, following his own course of instruction.

Many churches are adopting the custom of receiving new members into the church fellowship by a public recognition service on Palm Sunday, or Easter Sunday. It is a truly impressive sight to have those who have made a con-

PALM SUNDAY

By Paul H. Yourd

Palm Sunday is a Christian anniversary.

It commemorates the entry of Jesus into Jerusalem prior to His crucifixion.

The entry has been called the triumphal entry because it was attended by enthusiasm.

"Hosanna: Blessed is he that cometh in the name of the Lord;

Hosanna in the highest."

Thus shouted the thousands of pilgrims who had gathered in Jerusalem to attend the Passover Feast and who had swarmed out of the city to meet the famous prophet.

When they saw Him coming in true prophet style, their holiday joy spent itself in stripping the trees and shrubs of their branches and throwing them into the road to make a carpet for the prophet to ride over. Many, in Sir Walter Raleigh fashion, spread their garments in the way.

But the enthusiasm was short lived. It was mob enthusiasm. It was ephemeral. It was curiosity raised to the nth degree. And as Jesus did not cater to the curiosity of the mob, it, baseball-fan like, turned upon its erstwhile hero and crucified him.

The deepest significance of the event may be expressed thus: It was the entrance of a Big Idea into the city, and the city was not big enough to entertain it.

The city rejected it and nailed it to the cross.

It was an idea of righteousness, civic and individual.

It was an idea hostile to entrenched privilege, graft, prejudice, bigotry, oppression.

It was an idea that all people are God's children, that God is the Father of all and loves all.

It was an idea of the divine-in-man instead of the devil-in-man.

But the city and the temple rejected the idea and the Man who brought the idea. They crucified Him.

Are we big enough to receive Him and His Big Idea, or do we reject Him as they did twenty centuries ago?

fession of faith during the Lenten season gather around the pulpit at a public service and receive the right hand of fellowship from the minister. Of course, the various customs peculiar to the churches of different denominations must be observed.

If ever there is a time when the church ought to be made beautiful, it

is at Easter time. Decorate the church. Appoint a committee well in advance to look after this. People will bring Easter lilies in memory of their beloved dead. This is only one source for securing the Easter flowers.

Where there is union effort in the observance of Holy Week special meetings can be held at the noon hour. Employers are often glad to co-operate. The co-operating ministers can arrange to speak according to a prearranged schedule at the different shops. Noon-day theatre meetings are also advisable. The theatrical managers are usually very glad to co-operate by turning over the use of their buildings. These meetings should be not over thirty-five minutes in length so as to allow those in attendance during the noon hour to get a hurried lunch. Begin promptly and close promptly.

Secure the co-operation of the various civic clubs, such as Rotary, Kiwanis, Exchange, Lions, and so on. These clubs will often vote to attend the noon-hour meetings in a body, and go from the meeting to their luncheon.

People expect to go to church on Easter. Prepare the most attractive services that you can. Have plenty of flowers, and the best music possible. With the special music preach an appropriate sermon, but, because there is a large crowd, do not bore them to death with an unusually long one.

After the Easter ingathering do not forget the new members. Arrange, as soon as possible, for a social gathering. The feature of this gathering will be the welcoming of, and getting acquainted with, those who have recently joined the church. Arrange an attractive program. If desired, a more formal reception can be held.

A unique way to celebrate Easter morning is to have an outdoor, sunrise service where weather conditions permit. This service can be held either by an individual church, or by a group of churches. A huge cross twenty or thirty feet high can be erected. Grouped about this cross would be the choir and the minister. Around the cross, in semi-circle, should be the worshipers. Wherever possible, natural woodland effects should be utilized. With appropriate hymns, scripture, prayer, and a sermon, the occasion can be made a memorable one.

One of the most sermon-suggesting books that has been written recently, is "What to Preach," by Henry Sloane Coffin, published by Doran. No minister can read this book and complain that he does not know what to preach about.

"SERVICE HYMNAL"

has features that other books lack. That's why it's so popular. Order from your own denominational book store or direct from the publishers.

SAMUEL W. BEAZLEY & SON
53 W. Jackson Blvd. Chicago, Ill.

Church Insurance

(Continued from Page 379)

maining \$60,000 for five years and renew the other \$40,000 for one year. Repeat this until the five years are up and you will find you have five \$20,000 policies each one expiring in successive years, thus distributing the cost annually.

When your appraisal is made you will have the items that go to make up your values separately. To save fire insurance premiums insure your property by placing a separate amount on the building and including in that amount whatever values apply to any part of the appurtenances of the building which can be rightly classed as belonging to the building. Then have a specific and separate amount placed on the fixtures which are not classed as belonging to the building and a specific amount placed on the pipe organ. If you attempt to place one amount on the combined pipe organ and other contents values under a blanket cover, you will be obliged to pay the pipe organ rate which is higher than the rate on the other contents. The separate way of insuring these items is by far the better one and will save you many dollars in insurance cost.

Recently published statistics indicate that the fire insurance companies of America have paid out in fire losses on churches 92c for every \$1.00 in premium received. Analyzing these figures you will see that but 8c out of every \$1.00 received remains for the payment of expenses and for the making of profits. As the fire insurance companies figure their expense as being between 40 and 45c of every \$1.00 in premium received you can readily appreciate that their returns on church fire insurance have been disastrous.

The majority of church fires are ones which occur from preventable and partially preventable causes, principally from heating apparatus or from defective wiring. It should be the duty of your insurance committee to study the hazards of the church property in collaboration with the fire insurance rating authorities and remove as far as possible the preventable causes of fire. This can best be done by applying to the rating authorities through your agent for the analysis of the rate applying to your property. In that analysis you will perhaps find mention of certain deficiencies which if corrected will reduce the fire hazard and consequently reduce the fire insurance rate on your property. With two important advantages to gain—safeguarding of your property from fire and the saving in insurance premiums—this is a subject which should be investigated.

Then your insurance committee should give consideration to other forms of insurance which are allied to fire insurance and written generally by fire insurance companies. Did you ever realize that your pew rents can be insured? That is if a fire destroyed your church and made it inhabitable a policy covering pew rents would pay you the actual loss of pew rents on account of the fire for the time that it would take to rebuild and refurnish your church. If the overhead of your church is being met with pew rents, it would pay to carry such a contract so that the funds would be coming in notwithstanding a fire. With a pew rents policy you would be able to carry on the plans and projects of your church which were planned before the fire, something that you could not do perhaps if you were without the income derived from the pew rents. Such a policy is not expensive, about the fire rate for the church would apply. To arrive at the premium multiply the rental income by the fire insurance rate.

Then there is Windstorm Insurance which may be purchased at a very reasonable cost, and which indemnifies you for any loss or damage caused by tornado, cyclone or windstorm. Explosion Insurance is another form of cover which is particularly adapted to churches in view of the large amount of high-valued glass entering into church construction. An explosion within your building or entirely outside of your premises might be of sufficient intensity to damage most if not all of your fixed glass and replacement would represent quite a sizable sum. Investigate Explosion Insurance which is purchasable at a very small premium.

Of course Plate Glass Insurance may be obtained to cover your fixed glass, and pay for damage from any cause, but the cost there is fairly large and perhaps represents a sum which the church organization would not care to expend.

However, here is a thought involving the manner by which the cost of Plate Glass Insurance may be overcome. Usually your windows are memorials donated by your congregation. The thought could be conveyed to your congregation that whenever a memorial window is given an endowment which would produce enough revenue to pay for the plate glass insurance also be included. Then there are always some persons in your congregation who, although willing to give something, perhaps would not donate a window as a memorial, and the thought should be conveyed to them that they could place a sum with the church, the income to be used for the payment of part or all of the uninsured plate glass.

In many churches today entertainments are given, stages have been installed and invariably moving picture programs are conducted from time to time. In others radio-receiving apparatus may have been installed in the parish house or in club rooms. In these installations the greatest of care must be taken to see that they are in accordance with the fire insurance standards and your committee can easily ascertain what these standards are by consulting with the rating authorities through your fire insurance agent.

If your church is planning to build a new church, or a parish house, or any other type of building or if you are planning to reconstruct your present church property, don't approve any plans until they have been reviewed by the fire insurance rating authorities. The time to make changes in plans which will provide a lower insurance rate is before the new construction is started, for that is the time that any changes recommended by the rating authorities can be made inexpensively. If the new construction is started and completed, you will realize that if the rating authorities then make any recommendations for changes such changes perhaps would be prohibitive in cost, and you therefore would not enjoy the lowest rate obtainable.

Many churches today are heated by oil burners. If your church is so equipped, make certain that the equipment and its installation is in accordance with the standards of the fire insurance companies, otherwise you may be paying an extra charge for non-standard equipment. If you are planning to install oil burning equipment, go to the rating authorities through your agent and secure from them specifications for standard installations, then turn those specifications over to your contractor with instructions to follow them accurately. In this way you will not be charged an additional rate and in addition your installation will be made in a standard manner reducing the fire hazard.

In summarizing there are two things to be given earnest consideration: first, full and complete protection; secondly, the investigation and consideration of your fire insurance hazards to lessen your fire insurance premiums, for on the one hand if your church does suffer damage by fire, you want the kind of protection that is going to reimburse you for your entire loss, and on the other, the overhead expenses of conducting a church are high and seem to be going higher.

Whatever can be saved by way of lower fire insurance premiums can be used to advantage in carrying on the all important church work.

Motion Pictures for the Church

THE use of motion pictures for education and welfare work has been growing by leaps and bounds and they have now become standard equipment for schools and churches. They have been used long enough in an educational and religious way to bring to the surface the advantages and disadvantages attendant upon their use. There have been many disappointments, especially in the churches, in the first rush to the movie as a part of the regular church service. On the other hand the true use of motion pictures has become clearer. We believe the time has come when the church and church workers need to make a consistent study of the motion picture, not only as an aid to character building and reverence but as a means of exhibiting special phases of life to church people, especially young people, under circumstances that will assure of a sense of proportion; in judging these new values. To this end this magazine proposes to open its pages for the discussion of the motion picture in church and parish work, and will welcome the recital of experiences along this line from those ministers and other church workers who have been experimenting with it.

There are many questions that an open mind will ask with reference to this subject. Some of these are:

- Should the motion picture be used in regular church service?
- Should it take the place of the regular church service?
- Are long dramatic features more desirable than short illustrative ones?
- Is the cost and installation of adequate motion picture machinery and films too great for the average church to undertake?
- Are the financial returns sufficient for the upkeep?
- Do motion pictures increase attendance?
- Is the increase a matter of novelty, lessening as the novelty wears off?
- Should the church attempt in any way to compete with the theatre in the exhibition of motion pictures?
- To what extent are motion pictures adaptable to Sunday School work?
- To young people's meetings? To boy scout's work?
- Is the motion picture hand camera a desirable asset for the pastor in the exploitation of various church events and enterprises?
- Are amateur cinema leagues desirable in somewhat the same fashion that amateur theatricals have come into prominence?
- To what extent may the church guide young people in relation to motion pictures they should see in the theatres?

We may not be able to cover all of this ground, but we can at least work

along the paths that open up before us and suggest the possibilities that awaits us. It is our conviction that this great modern force in the world should be annexed by all the forces of righteousness, and we look with a great interest to what our humble efforts in this direction may develop through this magazine.

We hope to publish from time to time reviews of exceptional films, general film sources and hints regarding the kind of equipment likely to be most desirable.

Dr. Beaven Makes a Suggestion

Dr. Beaven gives this answer to an inquiry regarding a way to make missions more interesting. We have transferred it from his page to use it in this department.

Our church has lately purchased a moving picture camera that is the property of the church but is sent to the different mission fields where we have missionaries. These missionaries are instructed how to use the camera and are asked to take two or three reels of moving pictures of some of the most interesting phases of their work. In our particular case, the camera will be sent from field to field where our missionaries happen to be located. In almost any church it could be sent to almost any mission field where the church was particularly interested and where there was some missionary with whom they were well enough acquainted to be sure that he would understand the purpose and co-operate in achieving the end desired.

So far as we are concerned, these films when they are sent home and developed will become the basis for a series of studies of the mission work of our different missionary pastors and will be used at the mid-week services. We will ask the missionaries to furnish us such normal material in terms of letters as we will need. We will also use slides showing the missionary who took the picture and briefly introducing him to the people. This way, we believe, will afford the people a new and vital touch with the mission field; will add an element of life to the work there and will also have the advantage of novelty. While we are only beginning the experiment we feel certain enough of its outcome to be sure of the values involved. The camera we are using is one of the Eastman Cine Kodaks. It is not a difficult machine to operate and the instructions that go with it are adequate enough so that almost any person of a mechanical turn of mind and familiar with an ordinary kodak could

soon learn to operate it. Our church will furnish also a projectoscope and have that here at the home base for purposes of projecting the film when it is returned. With little additional expense also we can have the films edited here and sub-titles put in.

DeVry School of Visual Instruction

This school was founded in 1925 by Mr. H. A. DeVry of the DeVry Corporation who felt that teachers and ministers needed more technical education to make the use of moving pictures most effective in their work. He secured Mr. A. P. Hollis, formerly director of Visual Education of the State College, Fargo, North Dakota, as the director of the school and a general invitation was extended to educators. The interest was so encouraging that the school was held again in 1926 and it is now announced that the 1927 session will be held this year in Chicago, June 27th to July first. There is no tuition charged ministers and teachers. A program will be sent anyone upon request to the DeVry Corporation, 1063 Center Street, Chicago, Ill.

Foundation Finds Demand for Religious Films

Distribution of the films of the Religious Motion Picture Foundation, carried on over a small territory during the last three months, has proved so satisfactory that it is now contemplated to put it on a national basis.

Sections of New York state, Pennsylvania, New Jersey, Massachusetts, Connecticut, Ohio and Illinois have been reached through the Neighborhood Motion Picture Service, and distribution from Chicago has been conducted through the Motion Picture Department of the Y. M. C. A. Demands for bookings are increasing and it is evident that there is a country-wide desire for the religious film which can become as much a part of the formal service of worship as the fine anthem or other artistic and inspirational adjuncts.

The Foundation's productions have already appeared in Presbyterian, Congregational, Episcopal, Lutheran, Methodist, and Reformed churches and a Friends' meeting house, and at each showing opinions of the reverential quality of the films have been invited through a printed questionnaire. Nearly all state that they would like to attend another similar service, and there has been practically unanimous declaration that the pictures were in good taste. Reports from pastors indicate that their congregations have increased, in some cases as much as fifty per cent.

Write it on your heart that every day is the best day of the year.—Emerson.

A Healing Church—Why Not?

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minister better justify his calling than by demanding that a part of his concern at least shall be for the sick, the lame, and the defective in body and mind alike?

To kick against scientific training and environment is gratuitous if not idiotic. Science is but a search for that truth which makes us free and nothing human needs it more than religion. Yet the minister needs to know that scientific interpretation is no more infallible than the conclusions of theology, that the mechanistic explanation of the universe has no monopoly of the field of truth, that evolution, even, is as easily grounded in creative personality as in the chance activities of blind atoms or centers of force.

He needs to know that the literature in support of mind as the ultimate of the universe is every whit as respectable and convincing as that which emphasizes matter and mechanism. He has but to read the opening chapter of Kant's "Critique of the Pure Reason" to see how utterly inadequate every attempt to make matter central in creation must be. The late Professor Bowne of Boston University and one of the most competent thinkers of his generation was the author of three books—"Psychological Theory," "The Theory of Thought and Knowledge," and "Metaphysics"—which supply a foundation on which the most critical protagonist of mental reality can stand against the world. Much of the literature in this field no doubt is trivial, inconsequential, and often half-baked, but this is not true of Professor A. G. Tansley's "New Psychology." Though not so strong for the primacy of mind as some might like, no man can read him with care without positive additions to his idea of what mind is. Just issued by the Macmillan company is the small volume on "Creative Personality" by Professor Flewelling of the University of Southern California, a splendid summary of the thinking which grounds creation in mentality. Besides there is William James and William McDougal, with Richard Cabot and a hundred others who reiterate and emphasize, demonstrate and expound the reality of the mental, who see in mind alone the principle which brings things to pass. With such resources the minister has only himself to blame if he finds himself entangled beyond escape in the mechanistic tendencies of scientific thought.

The lack of equipment is a matter of degree. The feeblest is not wholly destitute and in the nature of the case the

best can be but amateurs. Moreover were we possessed of all knowledge, skill might be insufficient. If we hold back because of incompetence, we must hold back forever. The equipment we most lack is that which comes from personal experience.

The fact is we are too much frightened by the magnitude and the strangeness of the task. We have heard about the marvels and the dangers of hypnotism. Perhaps we share the popular interest in it. The possibilities loom before us, the mysteries stagger us, and we feel that because mental healing has sometimes been associated with hypnotic states it must surely be beyond all but the expert. In some feeble sense this may be true. Yet we need to know that the disciples of Jesus were not hypnotists. We need to know that spiritual healing is so little dependent on hypnotism that it makes no great difference whether the healer can use it or not. Indeed the trend of present day psychotherapy is away from the drastic methods of which hypnotism is one.

Or the stumbling block may be psychoanalysis. No doubt it is a useful means of mental diagnosis. Freud is rightly a name to conjure with. To say this we need not accept all his theories or submit to all his conclusions. But even psychoanalysis under whatever school it may appear is not a necessity to the mental healer much as he might use it in some cases. It is by

no means the specific we sometimes are led to believe. Besides its technique requires so much time and rests so much on assumptions to be verified, that its practical value may be open to question. The fact is that a very efficient service is possible without Freud and his methods. In nine cases out of ten, psychic re-education which is within the reach of any minister of average intelligence may be by all odds the surer and wiser way.

Nor is mental healing inseparably connected with some scheme of the occult. It is no monopoly of Christian Science, New Thought, or of Oriental Metaphysics. Every minister has at his command without interfering with the doctor sufficient resource for a wide range of therapeutic helpfulness. He can begin with the first sickroom he enters. He can practice it on the first troubled soul that enters his study. He need not advertise or go outside his parish for victims of vicious tendencies or destructive habits to which he can apply his new found cure. It may be that his first opportunity will be to help some poor wreck of humanity to die decently. But whatever the chance may be, if he has the courage to accept the challenge, he will find himself a new kind of a minister, and it will not be long before he finds that something new has come into his church, that somehow Jesus and his gospel has taken on a meaning and reality he has never had before.

Church Ushers Well Organized for Real Service

Ushers in the First Presbyterian Church, Fairmont, West Virginia, are efficiently organized, as follows:

1. Chairman and secretary.
2. Periodic meetings for plans and good fellowship.
3. Be at church 15 minutes before hour of church worship to have calendars folded for distribution; also, to greet and seat early arrivals. One failure in the past has been the late arrival of ushers, with confusion as to duties, congestion of people at the door and many people not being ushered to their seats or given church calendars.
4. Always seat people in empty pews and as far front as possible. One failure in the past has been to usher people to partly filled pews, asking people to move over, rather than usher them to an empty pew one or more pews farther front.
5. Look at the church as a whole, rather than your aisle. If your aisle is filling up quickly and other aisles have fewer people, kindly suggest to people that they be seated in the less crowded pews. Exceptions, where people are accustomed to certain seats.
6. Always greet people with a smile as you meet them. Away with sober faces when ushering.
7. Look out for visitors. Many present every Sunday. Be cordial. Let them remember our church as a friendly

church. Use visitor's card to get names and addresses. Introduce visitors to church members.

8. Stand near doors of church after the meeting to greet people and get names. Be among the last with the minister to leave the church.

9. One extra usher at Sunday school door to church to distribute church calendars.

10. Have paper and pencil to quiet small children.

11. Watch ventilation. Keep church warm and yet plenty of fresh air.

12. No moving about church during scripture reading, prayer, sermon, or singing of anthems.

13. Some calendars on front pews for children.

14. Distribute church leaflets on table after church meetings.

15. See acousticons are used. Reserve those five seats.

16. Never lose temper with queer people. Be diplomatic, patient, kind and smile. Win people for our church.

17. Wear white carnations, dark suits and white collars.

18. Not too fast in walking down the aisle.

19. Our ushers are fine. By team work and watching the above suggestions, our church can become famous for its ushers.

Please keep these suggestions for occasional reading.—Presbyterian Publicity.

The Editorial Page

Are Preachers Hard Boiled?

HARD boiled." "Hard as nails." These are words used to describe a certain type of business man. I have never been able to figure out whether it is a compliment or not. It usually means that he figures close to the line, thinks things through and permits emotion to have but a small part in his decisions. When you have a good proposition it isn't so bad to meet a hard-boiled man. When you can show him where he can win, he will act.

But twice recently I have heard this expression used regarding preachers. In one case it was a young man who is an official in his church. He is facing a serious personal crisis. We talked the thing over at luncheon and I finally suggested that he ought to talk it over with Dr. ———, his pastor. He shook his head.

"He is too busy. He might give me three minutes but he would hold the watch in his hand while he was talking and he could not get my point of view. That man is a great preacher but he is "hard boiled."

The second instance comes in a letter from a young man in the church supply business. All of his idealism has been knocked out by preachers he has come in contact with.

He says: "Four years ago, I was asked by a certain minister to drop around and see him about a bulletin board for his church. I did so, and in the last four years I have traveled no less than 250 miles at his request, and yet each time he has spoiled a sale by talking out of turn. In all of this time he has not purchased one cent's worth of goods from me although I have handled many things he uses. If I had not known Jesus Christ as my personal friend and guide, ministers like this man would have made an atheist of me."

I don't mind a preacher being practical minded, narrow minded, broad minded, a mixer, a high brow, a sportsman, a salesman, an uplifter or a bigot. I sometimes enjoy listening to the radical if he is radical enough and can stand the noisy fundamentalist if he puts enough emotion in his argument to make it human.

But God save us from an era of "hard boiled" preachers.

Molding Preachers

I SHOULD judge that the last speaker was a Presbyterian," said my newspaper acquaintance as we sat down to lunch. "You are right," I said, "but he did not touch on theology. Just what gives you any idea of his loyalties. I know that Colonel Ingersoll used to say that he could tell in just which seminary every preacher he had heard was molded but I thought that those times belonged to the past."

"I can't tell you their school," my friend went on, "for I know the names of very few of them but I have heard a great many preachers in my time. One can consciously class all that he hears, in a few groups. For instance the bulk of Presbyterians and Calvinistic ministers may have forgotten the theology of their fathers but at the same time they have preserved the characteristic of repressed emotion. They are afraid to get warm and sympathetic. Their appeal is to the intellect rather than the heart. This is the reason that while they attract the so-called "best class of listeners" they seldom have crowded churches. They suffer from a peculiar complex which is inherited."

"Other ministers would be classed differently."

"Fundamentalist and Modernist," I suggested.

"No, not in just that way. There is a wide variation emotionally in the people who would be placed in these classes. Take your fundamentalists, for example. There are emotionally two classes. One is composed of those with little education or self-culture. They are noisy in their belligerency. They are the fellows who write the letters to the newspapers and put big announcements in front of their churches crying that 'This church does not believe that man came from a monkey.' But any fool knows that this group represents but a very small class of fundamentalists. There are the Lutheran bodies for example. By a large majority these churches are conservative. Yet their names are seldom mentioned in the controversy. Their training is more thorough; their thinking more deeply rooted. They keep building their churches and strengthening their people in the faith but never wear their religion on the coat sleeve. Yet, they must be termed fundamentalists.

"The modernists may be divided in the same way. There is the man of profound thinking who has thought his way through and preaches with conviction. There are other fellows who have, shall we call it the newspaper spirit. They think they can put philosophy in newspaper head lines. They like to debate, but the debate is always for the public ear. They sponsor the liberty of thought, but seldom exercise what liberty they already have for that purpose."

"And I suppose that every follower of John Wesley may be known by his emotionalism."

"No, you are wrong again. As a matter of fact no type of preaching has changed as much as the Methodist. The church has not yet reached the place where one could place it first in scholarship but it is moving in that direction. If I were to describe the Methodist preacher of today, it would not be as the emotional evangelist but as the practical man of affairs. The Methodist preacher of today is a big chested man who has the pragmatic touch. He is not a theologian. That is probably the reason the church has kept outside the theological controversies pretty well. He is a man who reads his daily newspaper with more regularity than he reads theology and he has a quick power of assimilation on any subject. His delivery is that of the luncheon club orator and no matter how little he knows about a subject he is sure to drive it home with great convictions. He wants his denomination to lead and it will if it can keep getting men of his type."

"How do you tell a Baptist?"

"I can't? That is I can't from the emotional side. You see there is such a wide variation in the training of the clergy. The best way to do it is to drive the matter back to the question of baptism. Then you will find two types of ministers. One will stand firmly for the principle that there is but one form of baptism and that is immersion. The other will not stand so firmly but will tell you that he believes in immersion and thinks that it truly represents in form the baptism of the spirit but that he is not prepared to debate it as an obligation. It is a beautiful form to be kept sacred and holy. When a man takes either of these stands you will know that he is a Baptist—unless he belongs to the Disciples."

By this time the desert was being served and I had only one more chance.

"Tell me something about myself. What denomination do I belong to?"

"Are you a preacher?" he said looking me over rather carefully. "I had rather suspected that you represented one of the educational institutions."

"No, I am a minister."

"Well, you are too much interested in this nonsense to be an Episcopalian or a Presbyterian. You have talked too little for a Methodist. Your head and shoulders show that you read a great deal and you are too much restrained emotionally to be a popular preacher. You might be a

Congregationalist, but if you were you would be lunching with those fellows at the other table. Your questions are rather pointed as though you were a newspaper man. You aren't profound enough to be a college professor. In short you seem to have the vices of every group and the virtues of none. There is just one place for a man like you. No matter what you are doing, you ought to be an editor."

"If you will type that out," I told him, "and let me have it I would like to put it before our directors at their next meeting. For of all the things you have told me this is about the only one I can agree with."

As the World Rolls By—

Methodist Fundamentalists Organize

I have just received my invitation to join the Methodist League for Faith and Life which represents the fundamentalist group of the Methodist bodies. They have wisely decided to call themselves essentialists. Of course everybody has known that it was merely a question of time until the same theological problems which have worried the Presbyterian and Baptist churches would find a place among the followers of John Wesley.

In personnel this league is strong indeed. Among its advocates are Harold Paul Sloan, Don S. Colt, Henry W. Bromley, Charles K. Haddon, Henry S. Dulaney and others. Such names assure a permanency to the league and show its human resources.

One of the interesting things in the announcement is the statement that the league has been denied publicity space in the Advocates of the denominations. Two display advertisements were offered for insertion but both were barred by the denominational authority. One was declined because it seemed to involve a criticism of the offered courses of study for ministers. The second was declined because of "its vivid statement of the effects of modernism upon the apostles creed."

The interesting thing to a publisher in this is the further evidence it produces that it is impossible for a denominational paper to be anything but a propaganda medium. Freedom of expression is, by the very nature of the case, impossible in a periodical which has for its first purpose the preservation of the denominational organization.

* * *

These Prayers Not Effective

After the American Revolutionary war had a pretty good start the ministers of the English Church, having had no other instructions, went right on praying for the king. These prayers gave offense to many good people and they declared that the practice must be stopped. It was Benjamin Franklin who raised the warning hand.

"This measure," he said, "is quite unnecessary, for the Episcopal clergy, to my certain knowledge, have been constantly praying these twenty years, that 'God would give to the king and his council wisdom'; and we all know that not the least notice has been taken of that prayer. So it is plain, the gentlemen have no interest in the court of heaven."

"Decadent Clergymen"

An English writer in an article recently published regarding social conditions in that island mentions the decreasing proportion of marriages and births which are registered with the church. She explains this in a brief sentence by mentioning the decadence of the clergy. It was new to me. I have heard many reasons given for this present day phenomena. It has been blamed on the war, jazz, present day social freedom, modernism, fundamentalism, and the youth movement. Probably this guess is as good as any but it is rather challenging to a clergyman to see a credited writer, outside of church circles, assuming in such an easy way that such a decadence exists.

HOPE

Hope is sunlight on the sea

After storm;

Hope is springtide in the soul

Keeping warm.

Hope is something born anew

In the heart

When all else in life is lost—

Nor will depart.

Hope brings courage once again

Unto all,

And like soldiers they shall rise

When they fall.

Hope when storms rage fierce

Abroad

Speaks in accents deep and low

Like our God.

Hope assures us night was ne'er

So long

But the birds did greet the dawn

With a song.

Hope when life goes voyaging

With last breath,

Hymns the endless morn beyond the gates

Of death.

Carl Hermon Dudley.

LIFE'S SURPRISES

Success we never dreamed of;
A blessing all unsought;
In lonely hours a new friend came,
And inspiration brought!

One gloomy day a radiant joy
To us was freely given;
Just when we needed it, there came
A gift direct from Heaven!

And so we learned this lesson—
In unexpected ways,
God sends many a sweet surprise
To help us through the days!

Rev. W. J. Thompson, First Foreign Church, Hilo.

PRAYER FOR USE BEFORE BIBLE STUDY

Here is a little original compilation of scriptural passages relative to God's Word which may be found inspiring to use before beginning any Bible study. Of course, the passages are taken verbatim from the Bible but the order in which they are used is my work. In using this prayer I ignore the references, putting them in parentheses only that ready reference may be made to the context from which I have taken them.—Rev. Alan Pressley Wilson.

Grant, O Lord, that as we approach the study of Thy Word, that Thou wouldst "open our eyes, that we may behold wondrous things out of Thy law." (Psalm 119:18). We know that the way for us to cleanse our way is "by taking heed thereto according to Thy Word." (Psalm 119:9). We realize that we should hide Thy Word in our hearts that we "might not sin against Thee." (Psalm 119:11). "Thy Word is a lamp unto our feet, and a light unto our path." (Psalm 119:105).

We know that "the grass withereth and the flower fadeth, but the Word of our God shall stand forever." (Isaiah 40:8). We also know that "all scripture is given by inspiration of God, and that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished, unto all good works." (II Timothy 3:16, 17). Help us to realize that "the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and that it is a discernor of the thoughts and intents of the heart." (Hebrews 4:12).

We believe that "the entrance of Thy Word giveth light and that it giveth understanding to the simple." (Psalm 119:130). And so we pray, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." (Psalm 119:14).

This we ask in the name and for the sake of the Word Incarnate, Jesus Christ, our Lord. Amen.

IN PRAISE OF DOGS

I've been meandering over this little old U. S. A. about fifty years, and I'll tell the world I've never seen a dog with a misplaced eyebrow. Never been panhandled by one. Never had one bum me for a cigarette. Never seen any swelled heads among 'em. Never got any free advice from 'em. And if there's any liars among 'em, ain't never run across 'em.—J. A. Taylor, Gardena, Calif.

ASK DR. BEAVEN

Question—What do you think of the question box method? I notice it is being used widely.

Answer—Dr. Cadman's question and answer method of treating subjects is now widely extant in the press and was popularized by him first in his radio question box. The idea is spreading rapidly over the country. Many others are using it now. I believe in it thoroughly. I have used it myself, in some fashion, for a number of years. People naturally like to ask questions; they naturally, also, like to have answers. It is, in fact, a normal method of instruction used continually in the class room and far more adaptable for pulpit work than we have thought. One of the limitations of the pulpit has been the one-sidedness of our presentation. Sometimes we speak with hardly any consideration given as to whether our theme was relevant to the things that were of interest to the people to whom we speak.

The question box method as used in the ordinary church can come either after the evening service in the church parlor, or it can be used so that the answers are given as a prelude to the evening sermon, or, it can be used as in one case I know of, for the Wednesday evening service. I have used it extensively in connection with my Fireside Sermon series. We are using it now over the radio. We get questions of every kind, shape and description. I usually sort out four or five of these that are most in line with the general subject that I am discussing that evening and answer them as a preliminary to my evening sermon.

As a method of catching the trend of public interest in various questions, I know of no better way than the question box. It gives an added aptness to some things you normally want to say. In other words, if you are definitely answering a question, even though you are dealing with a trite topic, your very answer has a freshness to it that it would not have had if you had seemed to choose the topic yourself on which you were to speak.

Question—My church seems to be burdened with a constant string of financial appeals. We are becoming tired of special collections, yet hardly know how to avoid responding. What method do you advise in dealing with such a situation?

Answer—Every minister knows the problem you face, and has to meet it in some fashion. We want to avoid, if possible, the cause for complaint that many people give that one never goes to church without having some special appeal thrust at him. The feeling that the modern church is not the house of prayer, but a place of money changers and a den of thieves is altogether too prevalent, and while we may contend that many of the criticisms against us are unwarranted and grow out of a small minded and unworthy spirit, nevertheless I am certain that we want

to find some way of gaining the worthy ends that we desire and yet avoid the irritation of increased appeals.

No method that I know of can compare with the budget method. It has its distinct limitations but I believe it is a big advantage when these various causes are gathered into one budget and the appeals made at one time.

I know the answer to this, namely: that even in churches that have budgets other appeals are constantly being brought forward. I have advised before, that there should be in the benevolence budget of every church an item for contingent fund from which the deacons, or the proper board, could vote certain sums and thus avoid special appeals.

The criticism against the budget method that is most valid is that it separates the giver from contact with the immediate object to which he gives. This is a real criticism. To offset it I believe that the church should have each year some occasion when it definitely takes a special offering for a specific cause such as a given missionary object. An appeal that has emotional content in it and gives the members of the congregation a chance for an immediate response to a definite appeal.

In our church we operate on the budget plan. This is underwritten by pledges at the first of the fiscal year, about April 30th. Special offerings can only be taken by the consent of the financial committee. These we try to limit to a special Easter offering and to our usual monthly communion offering which can be designated for definite causes. The White Gift at Christmas time is largely an offering of the Sunday School classes.

Special offerings which cannot come within these times we almost invariably respond to by appropriations from our contingent fund.

We attempt to avoid as far as possible, paid entertainments that require ticket selling, such as those given for the support of our various organizations. I recognize the difficulty of escaping things of this sort entirely when each of the organizations in the church has a desire to attain certain financial goals, but I am convinced that it ought to be reduced to the absolute minimum. When paid entertainments are going on in the church those interested are bound to sell tickets. If they sell them they are bound, of course, to ask people who attend church to buy them, which simply means that those who are most loyal and attend most often get asked most frequently and they are almost always the ones who already give the most. It is, therefore, an unfair method of indirect taxation which comes heaviest against those who are most interested and already most heavily taxed.

I have noticed also that the man who is asked to buy a fifty cent ticket when he does not want it, will work up al-

most as much irritation as though he were asked for \$50.00, and he will use the fifty cent ticket as the ground of complaint against the church's method even more frequently and more vigorously than he will the appeal for \$50.00. My conviction, therefore, is that we should have fewer and bigger appeals. Let them come as challenges to investment and not drift into the small and irritating classification of expenses. Many a man would spend \$10,000 for a new house for his wife and do so with a sense of pride, but the same man might be irritated beyond endurance by a request for an extra 25c for some minor expense which he did not expect. We might learn a lesson from this psychology when we come to deal with this matter of church finance.

Question—I have the two biggest liars in the State of — on my church board. How would you get rid of them?

Answer—While the situation back of this question may be an extraordinary one, the problem which it presents is a common one—namely, how to get rid of undesirable church officials.

Almost every pastor, at some time, finds himself situated where some person prominent in his church does something which causes unfavorable criticism and that unfavorable criticism tends to reflect upon the church because of the prominence of the member?

Of course, where the evidence is clear enough and the sin is great enough and the pastor and church have nerve enough, the thing to do is to exclude the member, but the combination of these conditions is infrequent enough and the difficulties attached to this are so public and far-reaching that it really is not often done.

I have two suggestions:

FIRST—Every church ought to have a method by which it can easily and naturally change its officials from time to time without focusing the attention of the world upon the change. Such a method, in my judgment, is offered by the plan of rotation in office. This involves men being elected for a specific term—say, for three years, and not being eligible for re-election at the close of that period until after the expiration of a certain time—say, a year. The adoption of this policy by the church makes the handling of a situation of the type you mention more simple. Oftentimes the evidence of sin or wrongdoing is not so clear as to be susceptible of proof nor is the church machinery for arriving at a judicious decision adequate enough, in most situations, so that a perfectly fair hearing can be granted. The usual solution is to have a quiet way of letting such a person out of the position of leadership.

This method of rotation in office means that when this person's term of office expires he will naturally step out of office and then will not be re-elected. In some cases that I have known, the pastor has asked for the member's resignation. This in one case, was ac-

cepted immediately, in other cases, the resignation was presented and held by the pastor to be used if necessary and the person dropped out of prominent relationship to the church life.

These are different methods that could be used, which one would depend upon the nature of the sin and its susceptibility of clear-cut proof.

Using the Classified Columns for Church Advertising

According to The Congregationalist the various Sunday school classes in the First Congregational Church, Whitman, Mass., announced the Sunday evening services they were conducting in the classified columns of the local paper. This is a rather unique experiment but it should offer an inspiration to other churches and classes seeking good personal appeal publicity.

Here is a copy of some of the advertising which appeared.

CLASSIFIED WANTS

LOST—Somebody's Religion; he was so busy with other matters that it slipped away from him. Particulars at First Congregational Church, Men's Class, Sunday evening, January 23, at 7.

FOR SALE OR TO LET—Two Houses, good location, improvements. One has superior foundations. Rent the same. Take your choice. Apply at First Congregational Church, Everson Class, on Sunday evening, January 30, at 7.

FOUND—The Trail of Life. Directions given at First Congregational Church, Whitman Boy Scouts, Sunday evening, February 6, at 7.

HELP WANTED—Men and women for important positions with a rapidly growing business. Permanent employment. Highest wages paid. Make personal application at First Congregational Church, Philathea Class, Sunday evening, February 13, at 7.

WANTED—Thrills. Highest price, but deferred payments. Eager customers waiting. First Congregational Church, Helpers Class, Sunday evening, February 20, at 7.

Personal

YOU are invited to attend a series of five "classified" services on Sunday evenings at First Congregational Church, Whitman, in charge of Four Classes and the Boy Scouts. Special music. Hearty song service. A warm welcome. Live sermons on topics given in above "ads," by the pastor, Rev. Harold S. Capron.



Your Problems

Solve Them With a Parish Paper

We print and ship all weekly parish papers within 24 hours after receiving copy. 4 and 8-page monthly papers are usually shipped within 48 hours.

Samples and Particulars Free

THE NATIONAL RELIGIOUS PRESS
Grand Rapids, Mich.

Lenten Services, 1927

Walter D. Knight

WE approach the season of the year set apart by the Christian Church as the Lenten season—the forty days leading up to Easter—devoted to a special study of the life and passion of our Lord and a consecration of our lives to his way of love and service.

This is a busy season for our church. The annual budget must be pledged that we may plan our expenditures in accordance with the expected income. But this highly important task of dedicating our money should not submerge the even more imperative need of dedicating ourselves to Christ and His Church.

Ours is a day of questioning and of

re-evaluation of old standards and traditional loyalties, and the services have been planned to help meet the needs of the situation.

At the morning services the pastor plans to study with you some of the questions which people, friends and enemies, asked about Jesus during his lifetime,—questions which still puzzle the minds of all men.

At the evening services we shall consider some modern estimates of Jesus revealed in recently published books. These studies will be the more helpful to us all as we prepare for them, hence the following suggestion of subjects, texts, and scripture passages for home study and reading.

The morning services. "Questions Asked About Jesus."

Feb. 27—"Jesus the Eternal Question Mark" (introducing the series).

Text—Mark 1:24. "What have we to do with Thee, Jesus?"

(Note Moffatt's Translation: "What business have YOU with us?")

Scripture Reading—Mark I.

March 6—"Had Jesus a New Teaching?"

Text—Mark 1:27. "What is this? a new teaching!"

Reading—Luke IV.

March 13—"Was Jesus Loyal to the Church?" (Every Member Canvass Sunday).

Text—Matt. XVII:24. "Doth not your teacher pay the half-shekel?"

Reading—Matt. V, VI, VII.

March 20—"Could Jesus Forgive Sins?"

Text—Luke V:21. "Who can forgive sins, but God alone?"

(Cp. Lk. VII:49. "Who is this that even forgiveth sins?")

Reading—Matthew XVIII, Luke V:17-26; XVII.

March 27—"Did Jesus Connote at Sin?"

Text—Mark II:16. "How is it that He eateth and drinketh with publicans and sinners?"

Reading—Matthew IX.

April 3—"Where Did Jesus Get His Authority?"

Text—Mark VI:2. "Whence hath this man these things?"

Reading—Mark VI, Matt. XIII—(cp. Mt. VIII:27; Lk. IV:16-30).

April 10—"Who is This Jesus?" (Palm Sunday).

Text—Matthew XXI:10. "Who is this?"

Reading—Mark VIII, IX, X.

April 17—"Did Death End Jesus?" (Easter Sunday).

Text—Luke XXIV:5. "Why seek ye the living among the dead?"

Reading—Luke XXIV.

The evening services. "Modern Estimates of Jesus."

(In this series the books listed are taken as typical. Many other modern estimates will be suggested).

March 6—"Modernizing Jesus."

Bruce Barton "The Man Nobody Knows."

March 13—"Eliminating Jesus."

George Brandes—"Jesus the Myth."

March 20—"Diluting Jesus."

Middleton Murry, "Jesus, Man of Genius."

John Oxenham, "The Hidden Years."

March 27—"Understanding Jesus."

"By an Unknown Disciple,"

David Smith, "In the Days of His Flesh."

April 3—"Acclimatizing Jesus."

(First Century) Glover, "The Jesus of History."

(Twentieth Century) Jones, "The Christ of the Indian Road."

April 10—"Dramatizing Jesus."

Don Marquis, "The Dark Hour."

April 17—"Praising Jesus."

Sacred Concert by the Choirs.

CHURCH CALENDARS

Church Management receives a considerable number of church calendars and bulletins in the course of each month. We will be glad to pass these on to ministers who may like to see how the other fellow's publicity looks. All

we ask is that you send us stamps in advance to pay the postage. Send a two, three or five cent stamp and an assortment will go out to you.

It is a man's affections and not his intolerance which get him into the kingdom of God.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE THIEF AT THE GATES OF PARADISE

There is a legend which is suggestive, if nothing more. It says that this poor thief came to the gates of Paradise, and found an angel guarding them. He saw the vast spreading gardens of God beyond them, but he did not dare to seek admittance. The angel bade him draw near, but with downcast head, he replied, "Nay, I fear that I am unfit to enter here, for I have been a grievous sinner." "Then how camest thou hither?" he was asked. "Because the Saviour Christ promised that I should come to be with Him." The gate was flung open at that word, and Christ Himself approached. He welcomed the forgiven man, and leading him to a part of the garden where the soil had been freshly turned, said, "Look, friend!" The man did so wonderingly, and Jesus went on. "No fruits of the Spirit grow here. It has been uncared for. Yet thy Father's forgiving love hath uprooted the weeds, and already the soil is prepared for the planting. Now let the work begin, that love, joy, peace, and all the fragrant fruits of grace may abound." The man looked into the face of Christ, his eyes brimming with gratitude. "Lord, if only I had begun this work below."—J. G. W. Ward in "Comeos from Calvary"; George H. Doran Company.

"THE SHADOW OF DEATH"

There is a well-known picture of Holman Hunt's entitled "The Shadow of Death." One stands as it were by the entrance of the Nazareth workshop looking in upon the scene. Jesus is facing the open doorway. He has been sawing wood upon a threstle, and has just raised Himself for a moment. Stretching His arms in a gesture of utter weariness, He looks out into the waning sunlight that comes flooding through the door. His shadow is cast against the rack of boring and cutting instruments on the wall behind Him. Shadow and tools together make the rude outline of a figure on a cross. Jesus is all unconscious of what His mother, kneeling by the oil-jar, sees upon the wall. Yet the haunting thing about the picture is the sorrow in the face.—J. A. Robertson in "The Spiritual Pilgrimage of Jesus"; George H. Doran Company.

THE WOMEN AT THE CROSS

There were three women and one man at the foot of the cross on the first Good Friday. It has been made a reproach against Christianity ever since that it is a faith that appeals more to women than to men. If it be a reproach, it must be accepted, for no woman who has once realized what the attitude of Christ to women implied can feel less than a passionate gratitude and love for this her deliverer. Against the testimony of every age, every race,

every faith, he lifted his serene and quiet assurance that male and female were alike human, alike made in the image of God. Well might women take courage to stand with him on that Good Friday; well might they be early, "while it was yet dark," at the sepulchre on Easter Day. It is not yet full noon with us, but neither is it altogether dark. Christ has lifted women from the dust and restored to them their humanity.—A. Maude Royden in "The Church and Woman"; George H. Doran Company.

IS OUR RELIGION AN EXPERIENCE?

In our American railway stations there is a functionary who with the aid of a megaphone announces outgoing trains, naming their destinations and stops and the track where they may be boarded. On an oppressive summer day one will hear the announcer in a city terminal calling to the waiting travellers the enticing names of mountain and seaside resorts and summoning them to entrain. But the announcer himself will stay in the sweltering station, without glimpse of forest or ocean, without breath of their quickening air, and his lifelong he will not likely visit more than half a dozen of the places which he mentions glibly several times a day. God forbid that you and I should spend our lives telling the experiences of prophet and lawgiver, psalmist and sage on the heights of vision and in the secret places of comfort and of power, and the experiences of disciples in the presence of incarnate God, and be ourselves strangers to the everlasting hills, and aliens to the heart and conscience of Jesus Christ.—H. S. Coffin in "What To Preach"; George H. Doran Company.

HOPE'S ONE REMAINING HARP STRING

On looking at Watts' famous picture of "Hope" one is somewhat perplexed. It seems more the portrayal of Despair than of its noble counterpart. Sitting over the world is the delicate figure of a woman—her head bowed and eyes bandaged, as if stricken and dejected; in her hands is a harp with only one string—for all the others are broken—and she is playing upon it, beating out such music as she can upon that one string. The artist here evidently means to suggest that when everything is gone and the harp of life is left with only one string, and even it stretched to the snapping point, hope plays upon it and it yields music—sweet, soulful, satisfying music! Is health gone, or fortune, or friends, or youth, and does the spectre of lost opportunity like some mocking monster stare us in the face? Then hope takes up life's harp as it is and plays upon the one remaining string.—John J. Castleberry in "The Soul of Religion."

DOES GOD RAISE THE DEAD?

"Why do you all think it incredible that God should raise the dead?" asks Paul. Yet it remains to this day the most amazing proposition ever submitted to men.

Belief in the immortality of the soul is natural and universal. We find it mingled with the superstitions of the savage and with the creeds of the twentieth-century scientists. "Men like Sir Oliver Lodge in natural science, Prof. William James in psychology, Prof. Hermann Lotze in philosophy, and Dr. William Osler in medicine have thought it reasonable to cherish hopes in immortality."

"It must be so. Plato, thou reasonest well!

Else whence this pleasing hope, this fond desire,

This longing after immortality?

Or whence this secret dread and inward horror

Of falling into naught? Why shrink the soul

Back on herself and startles at destruction?

'Tis the divinity that stirs within us;

'Tis Heaven itself that points out a hereafter

And intimates eternity to man."

—W. P. Whaley in "Jesus Our Ideal," Cokesbury Press.

GOD IS NOT A TYRANT

A young woman visited her pastor to see if he could find some relief for her troubled mind. "The last thing I want to do is to become a Christian," she protested, "for the moment I take such a step I just know I shall be compelled to go to Africa as a foreign missionary."

"So, that is your idea of God?" exclaimed the minister. "Suppose you were to come to your own father some morning and tell him that you had decided to do his will and nothing else for a whole day, do you suppose he would take advantage of such an attitude, on your part, to think of the most disagreeable thing he could suggest? Do you not rather think he would try to bring you all the happiness he possibly could on that particular day?"

"Of course he would," replied the young woman. "My father would not stoop to take such an advantage of me when I was trying to please him."

"Isn't it a little strange," asked the clergyman, "that you should have so much higher opinion of your own father than you have of your Heavenly Father?"

The instant the young woman faced that question came the joyous surrender, not to a tyrant, but to her Father. —Ward Adair in "Vital Messages in Modern Books"; Association Press.

CHRIST CALLS FOR SURRENDER

"There are times when Christ still calls for such surrender. I stood some years ago beside a grave in Cairo, Egypt. It was that of a wealthy young Chicago man. In his youth he had given his heart to Christ and his life to the service of foreign missions. He surrendered to his Master's cause the luxuries and ease that a life of wealth well affords, and took, instead, the sufferings of Christ. He went to Egypt in order to master the Arabic language that he might work among the Mohammedans and win them to Christ. He cast in his lot with the poor in Cairo. He was smitten with disease as the result of nursing a poor native who was afflicted, and died after a brief stay in Egypt. That young man, William Borden, of sacred memory, felt called upon to surrender a life of ease, a voluntary confiscation of goods, as it were, for Christ's sake."

WHAT IS FORGIVENESS?

A minister one day was visiting a school for the deaf and dumb. The teacher suggested that he ask the children some questions and let them write their answers on the blackboard. The man of God, among other questions, asked, "What is forgiveness? Of course, a variety of answers were given, but I think the best was this: "Forgiveness," wrote one bright lad with a poetic insight. "Forgiveness is the fragrance of the violet that clings to the heel that crushed it." O, that is it. Forgiveness is the fragrance of divine pity and compassion clinging to our unworthy lives after we have spurned that love and trampled it under our unhallowed feet.—John J. Castleberry in "The Soul of Religion"; Fleming H. Revell Company.

THE FOLLY OF CONCEIT

The famous William Carey, in one of the stories he translated out of the Indian dialects, offers us an amusing commentary on vanity.

He tells of a frog who while crossing a road was terrified by the approach of an elephant. Trembling, he hid till the great animal passed by, and then, hearing some one say on looking at the tracks: "How huge an elephant must have gone this way," he hopped out and said: "We quadrupeds are wont to leave such footprints."

How true to life that is!

Vanity always consists in claiming for ourselves something we haven't got.

How ridiculous is the uncovering of conceit!

And how exquisite is the discovery of true worth and its unadvertised enjoyment!—Henry and Tertius van Dyke in "Light My Candle."

COURAGEOUS LIVING AND DYING

From his birth, more than twenty years ago, crippled Johnny had lain helpless in his humble home. His mother, a worn but kindly little woman, who is janitor for several tenements, steadfastly refused the neighbor's well-meant advice "to put Johnny away." Even when his father died or when the young brother, who had just begun to

work steadily, met with a fatal accident, still that indomitable mother was obdurate. "No one will take care of him like me. If I drop in my tracks, I'll do it."

There was nothing for the neighbors to do but to help as they could. And help they did in the unobtrusive way that humble neighbors have. Now it's a cream-puff which Johnny loved. Now it's a little Christmas tree with real lights on it or a lily-bulb which he watched with absorbed devotion develop into a perfect flower. Now it's, "I'll stay with the boy while you run over to church this morning." And always the little sister when she came home from school would sit and read him stories from the Bible and other books.

So the lad was dying in the early morning hours and his mother was beside him. "Angel-face," he whispered—that was his name for that careworn countenance—"go and sleep. I'm dying. Tomorrow I'll rest, but you'll have to work. I can die alone. God will help me."

But his mother stayed with him till the end.—Henry and Tertius van Dyke in "Light My Candle"; Fleming H. Revell Company.

THE IMPULSE OF SPIRITUAL PRESERVATION

You will remember the passage in Stevenson's "Ebb Tide" where Herrick resolves to let himself down into the water and drown, and finds that he cannot stop swimming. An irresistible instinct compelled him to move his hands and his feet and keep afloat. The patriarch of Uz discovered a similar imperious impulse of spiritual self-preservation when, convinced that God was against him, he could not refrain from praying, and said in justification of his seeming folly: "Howbeit doth not one stretch out the hand in his fall?" Let men see themselves in situations where they cannot help reaching out and up. After his wife's death Leslie Stephan wrote to Mr. Lowell: "I thank—" and remembering that he had no God, went on, "I thank—something—that I loved her as heartily as I know how to love." Is this not cogent proof that man's spirit finds faith life-preserving, and in faith takes hold of upbearing reality—the living God? Why sink and perish with such help at hand? Why stumble and fall when with God one can walk upright?—H. S. Coffin in "What to Preach."

Mailed to Members and Prospects

The Archwood Club Announces Its Sunday Morning Class

November 21

THE ARCHWOOD CLUB

of the

ARCHWOOD CONGREGATIONAL CHURCH

Archwood and West 25th Street, Cleveland, Ohio

Will have with them

W. E. BURHANS OF HUDSON, OHIO

Subject:

"THE FIRST COMMANDMENT AS APPLIED TO BUSINESS"

There is a song in my heart, I can hear it day by day,
It's like the angels singing, it seems to me they say:
Keep a-smiling, keep a-smiling, as the stars in heaven shine,
Love is your refuge, happiness your shrine.
You can have the world smile with you, even when you are alone;
Never give in to sorrow, for when you cry, you cry alone.

Mr. Burhans is a business man—the general sales manager of the American Oil and Paint Co. Aside from business, he devotes some time to verses. The above is taken from some of his writings.

Mr. Burhans is a deep thinker; he believes the laws of the universe are unchangeable. They are just, truthful, positive, dependable—such as the movements of the planets; the rising and setting of the sun; the ebb and flow of the tide; the coming and passing of the seasons; the length of the day. November 21, one hundred years hence, will be twenty-four hours, the same as it is today.

Mr. Burhans believes this all teaches us "dependability." It's positive. It's the evidence of TRUTH. He will tell you that the world depends upon truth; that it cannot live upon deception or wavering, faltering practices.

Do these things mean anything to you? Yes they do. They mean just this. Come and hear Mr. Burhans tell you what they mean. "The First Commandment as Applied to Business."

Come and Bring a Friend—9:30 A. M.

Mr. Sharp's theme for his morning sermon will be
"THANKSGIVING—1621 AND 1926"

Factors in Ministerial Success

VII—Optimism

By Rev. J. W. G. Ward, D.D., Montreal

A PESSIMIST has been defined as one who, presented with a choice between two evils, takes both! But the last man on earth to be pessimistic is the Christian minister. His choice lies not between two evils, but between the better and the best. There are two sides to most things: a coin, a street, a river, and—the ministry. To listen to some men, however, is almost to be convinced that, as far as their work is concerned, there is only one side. They recount a woeful list of difficulties and human defects, of discouragements and of friends who fail. Then we understand why, like Sheba's queen, there is no more spirit left in them, and why they have such a depressing effect wherever they go. It is doubtless their misfortune, but they live perpetually in a Scotch mist. The vision is blotted out. Their ardour is effectually damped.

Such a frame of mind needs correcting. The corrective is optimism. Frankly, much that these saddened souls advance is true. Yet this is equally true: they show us only one side. There are discouragements, but are there not also compensations? For friends who prove false, what of those whose loyalty only increases with the years? We need an accurate balance-sheet before we pronounce judgment, for there are items only too often left out of account. For high privileges and the chance of solid achievement, the ministry as a career stands unrivalled. But much of the success of our work depends on our optimism. The measure of our optimism depends on ourselves. Persist in seeing the bright side. There is always something for which we can thank God and take courage. The loving hearts surrounding us, the latent possibilities of those committed to our charge, and the inexhaustible treasures of the Gospel we proclaim, warrant the optimistic spirit. The hopeful frame of mind is, admittedly, difficult to maintain at times. The ardent soul cannot but feel it when its plans are frustrated, and the stars fade. Yet though the tunnel is dark, it leads out into the sunlight. Though there may be much to depress,

"In the mud and scum of things,
Something always, always sings."

A Mood That Mars

Next to looking at the bright side, comes the resolve to keep down anything which might dim its radiance. Consume your own smoke! The tendency to voice our misfortunes and pour our complaints into the ears even of the sympathetic must be resisted. Though grumbling may be a safety-valve, a good engineer knows that all the steam escaping in that way is so much wasted energy, and, at any rate, a safety-valve is only for an emer-

Somebody said that it couldn't be done,
But he, with a chuckle replied
That maybe it couldn't, but he would be one
Who wouldn't say so till he tried.
So he buckled right in with a trace of a grin
On his face. If he worried he hid it,
And he started to sing as he tackled the thing
That couldn't be done, and he did it.

gency. To admit even temporary defeat goes a long way to losing the entire battle. To despair is human, but to aspire divine! There is no surer means of destroying the confidence of our people, of alienating their sympathy, and nullifying our public work, than to create the impression that the strain has made us fretful, peevish, and querulous. That can be readily seen. It is a confession that either the task is too big for us, or—we are not big enough for the task! Which of these is true? Both cannot be, for the terms are mutually exclusive.

The position confronting us bristles with problems. On all sides, the minister meets with increasing competition. The newspaper, the automobile, Sunday golf, and sundry amusements and social activities, are all against the old-fashioned attendance at public worship. Moreover, the pace of daily business is considerably greater than it was twenty-five years ago. While indifference without and sectional differences within the church, do not make our work easier. Then the burden is insupportable? We are fighting, at best, a losing battle? Not necessarily. At least let us face the situation. The choice between pessimism and optimism must be made, and the way to the latter is to follow the example of the

Psalmist, who, driven back by the taunts of his antagonists, demanded of himself, "Why art thou cast down, O my soul, and why art thou disquieted within me?" Taking himself in hand, like Tennyson's friend:

"He faced the spectres of the mind,
And laid them: thus he came at length
To find a stronger faith his own."

We may rightly enumerate the drawbacks and disabilities before us, but we dare not leave Christ out of the matter.

The fact is, we make too much of our difficulties, and not enough of Him. The witness of history and of experience is, to use Ralph Connor's phrase, "Men can't live without Him and be men!" The Christian church has always had both trials and opposition. The Apostles encountered them in Jerusalem, in Corinth, and Galatia. They threatened the faith of the Pilgrim Fathers long before the Mayflower turned her prow to the uncharted deep. But if the

valiant men of the past found grace sufficient for their need and strength commensurate to their task, this much is plain: the magnitude of our mission should not daunt the spirit, but inflame it! The present day flings down the gauntlet. Optimism commands us to take it up. The work may be great; but we can become great enough to do it. While the requirements of the ministry have been raised morally and educationally, that need not cause dismay. Burlesqued by the dramatist, satirized by the novelist, we have a better chance of showing the true in contrast with the false. In our own way, we must be as efficient as the merchant, as sagacious as the statesman, as pertinacious as the explorer. And optimism is the keystone of the arch. "Happiness," says Spinoza, with true insight, "is not the reward of virtue; it is virtue itself." And as all Greek students know, virtue and valour were originally synonymous.

While optimism is spiritual in its source, it has a physical basis. The loftiness of our ideals, the high sense of obligation, and the solemn responsibility we feel, tend to weigh us down. Better men than we have been oppressed by these things. Elijah's breakdown proves it. His vindication of Jehovah's honour on Carmel was fol-

lowed by a pitiful abandonment to depression. "O Lord, take away my life, for I am not better than my fathers." It will be noted that he felt he ought to be better than they. His knowledge of the divine dealings was wider, his experience deeper. But in the face of Jezebel's plottings, he had, excusably enough, neglected his physical condition. Loss of tone was inevitable. Restoration came to him through food and sleep. The old flame of courage and optimism leapt up. The prophet was ready for God's further commands. Next to the rejuvenating effects of prayer, comes physical relaxation. To get out under the open sky for a long brisk walk or even a strenuous game, to breathe the invigorating air and revel in the sunshine, is to be braced and toned up for renewed service. Life will take on a new aspect. Optimism is not putting on rose-tinted spectacles; it is having the eyes cleansed from the dust of the way. In fact, optimism is not putting on so much as putting off—*anxiety, worries, and fears.* Then the heart is thrilled again by glimpses of the heavenly vision, and

Hope Is Re-born

in the soul. The goal allures us still to the heights, quickening the feet and gladdening the heart; and even though it may seem far off,

"A man's reach should exceed his grasp,

Or what's heaven for?"

We are farther along the way than we were, and that means ripening experience which will enable us to achieve still more. Our best days lie, not behind, but before us. Our best work is yet to be done. "Which do you consider your finest book?" someone asked Anthony Hope. He thought for a moment, and then replied confidently, "It isn't written yet." There spoke the true optimist. Declining years, changed circumstances, diminishing powers? Even these cannot affright the man who has cultivated an optimistic faith in the supreme value of life's service. He can say with him of old time, "Hope thou in God, for I shall yet praise Him."

So, depression is only a longer word for defeat. Optimism is another way of spelling victory. It means both poise and power. Therefore, gird up the loins of the mind. "The best is yet to be!" Paul, the sublime optimist, could say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." But best of all, the example of Christ, "who, for the joy set before Him, endured," is our incentive to unwavering optimism and courage. Through endurance comes joy, and through joy comes endurance. "Give us, oh give us, the man who

The Lord's Prayer: Thrift Propaganda

WOULD Jesus be on the side of those who encourage thrift?

We have become accustomed to thinking that he would not. Do we not pray in the Lord's prayer, "Give us this day our daily bread," which is instantly associated with his words "be not anxious for the morrow." To be sure we have been provident and have tried to lay up for a rainy day but it has gone against the religious conscience. We have felt it to be a lack of trust. It has been instilled into us that the best Christians are those who trust to the tender mercies of God for rainy days and old age.

But modern scholarship is placing a new interpretation on this great prayer. Here, for instance, is the Lord's prayer of the Gospel of Matthew as found in the King James' version and that of the recent translation of Professor James Moffatt.

(King James)

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come. Thy will be done
in earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive
our debtors.
And lead us not into temptation, but
deliver us from evil: for thine is the
kingdom, and the power, and the
glory, forever. Amen.

(Moffatt Translation)

Our Father in heaven
Thy name be revered,
Thy reign begin,
Thy will be done on earth as in heaven.
Give us today our bread for the morrow,
And forgive us our debts as we ourselves
have forgiven our debtors,
And lead us not into temptation, but
deliver us from evil.

In these two interpretations there is all of the difference between idleness and thrift; improvidence and foresight. The second makes it a virtue for a man to plan his time so that he not alone builds for the present but for the morrow as well. Insurance, investments, savings accounts—all these things help to bring this prayer to pass.

There seems to be other scholars who agree that Professor Moffatt is

sings at his work! He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres." And hope shall not fail of her reward!

right in his translation. For instance, there is Canon Anthony C. Deane of Worcester Cathedral. In a recent study entitled *Our Father*, he endorses this translation and says:

"... the precise point of emphasis is changed. The old thought, though retained in its fullness, becomes subsidiary to the new. In its chief significance the prayer becomes one less for food than for peace of mind. The reason for our asking for food is that we may be freed from anxiety. "Give us—not accumulated wealth, not heaped up stores for days to come—we do not ask for that—but give us sufficient provender in hand that our lives may not be marred by over-anxiety about the morrow. Give us today tomorrow's bread."

Building for the morrow thus becomes a duty and a Christian virtue. The man who has a right to pray is the one who is thinking not alone on spending this week's pay this week but the one who is using it to build for his future. The Christian business house is the one which plans the pay envelop so that there is more than enough to carry the laborer through seven days. There is that which provides for the future.

The strongest talking point that thrift has is that which is now supplied for the new interpretation of the Lord's prayer.

Seven Reasons for the Establishment of the Family Altar

1. A family altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty and more determined to glorify God.

2. A family altar in your home will bring you strength to meet discouragements, disappointments and unexpected adversities.

3. A family altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.

4. A family altar in your home will sweeten your home life, resolve misunderstandings and relieve friction.

5. A family altar in your home will largely determine the eternal salvation of your children.

6. A family altar in your home will assist the work of your pastor and stimulate the life of your church.

7. A family altar in your home will be an example to other homes for a richer life of service and devotion to God.

"The solution of American family problems is contained in one word—Christ."—First Presbyterian Church, Seattle, Wash.

Easy going people make it hard for others.

"The Non-Resident Members"

By Rev. Ralph V. Gilbert

THE non-resident members constitute a problem to every church. What shall be done with members who move from a parish, fail to ask for a letter of dismissal and, also, to remember their home church financially? Pastors and church boards must wrestle with this problem perennially.

We have no reference now to that group of young people who are away at school or college or are teaching in some nearby community. They are absent for the academic year only, their real home is still in the parish. To be sure, they need to be looked after also, but that is a matter with which we are not concerned at present.

We have in mind now those members who have made their homes somewhere else. The writer would hazard the guess that ten percent of the book membership of the average church is composed of such non-resident members. The wonder is that ecclesiastical bodies have not concerned themselves more with this vital matter. In the meanwhile, we suggest some things that may be done.

The pastor should make every effort to learn the exact address of the members who have moved away. If this is attended to as each one moves away, it will not be a difficult matter. If the church publishes a year-book with an official list of the membership, the non-resident members should be grouped together by themselves with their addresses. Presbyterian sessions are now required to make this division.

If the pastor maintains a mailing list (and, of course, every pastor should), these non-resident members should be a part of this list. In this way, a steady stream of all the literature published by the church finds its way to their new home. It is a tie, and a strong tie, that binds them to their "home church." They are one part of your mailing list that can be depended upon to read every scrap of printed matter you put out.

Several months after a member has moved from the church parish, the pastor should send a letter urging him to ask for a letter of dismissal so that he can unite with the church in his new home. A form-letter, which needs only to be addressed and dated, will do for this and save the pastor much extra labor.

No. 1

Dear Member:

In its yearly work of revising the roll of members, the Session has made

note of the fact that you have moved out of the bounds of this parish. And it has instructed me to write to you and advise you to ask for your letter so that you may become a member of the church in the place where you are now located.

In order to be in good standing, absentee members should keep in touch with the Session from time to time and, in addition, contribute to the support of our church. Permit me to draw your attention to the Discipline of our Church:

"If a communicant... removes out of the bounds of this church... the Session may, within two years, advise him to apply for such certificate; and, if he fails to do so, without giving sufficient reason, his name may be placed on the roll of suspended members."
(Bk. of Dis. No. 50.)

May I personally urge you to take this matter into immediate consideration? As a Session, we are vitally interested in our absentee members; we wish to keep in such close touch with them as to be able to grant them letters, certifying them to be in "good and regular standing," when called for.

Wishing you abundant peace and prosperity in the place where God has called you, I beg to remain,

Sincerely Your Pastor,

Ralph V. Gilbert.

It should be the regular policy of the pastor, also, to write to the pastor of the church in the community where they are moving, advising him that so and so are coming (or have come); describing them frankly, and thus enabling him to get in touch with them without delay. It helps him, it helps you, and it helps the members in question.

When the annual financial canvass is made, these non-resident members should be solicited as a matter of course. Another form-letter may be used for this occasion. These absentee members should support the church in which they still have their membership partly because the church needs such support, and partly for their own sakes. They will think all the more of the church to which they send money.

No. 2

Dear Member:

We are at this time engaged in making our Annual Every-Member Financial Canvass. On this occasion, we are asking EVERY member of the Church to make a definite pledge to its support.

We feel certain that you wish to contribute to the support of the Church, and that for two reasons, viz:

First—while no longer living in Independence, this is your "home church" and you are still a member. As such, you have a deep interest in its progress.

Second—as a non-resident member

of the church, you naturally wish to remain in "good and regular standing." To remain in good standing, it is necessary for you to make some financial contribution to its support.

Your contribution to this Church will be welcomed, partly for its own sake; and partly because it is a token of your interest in the welfare of the Church.

If it is not convenient for you to enclose a cheque at this time, kindly fill out the pledge at the bottom of this letter, and mail to the treasurer of the church, so that we shall be able to know that our budget has been subscribed.

Sincerely Yours,

Ralph V. Gilbert, Pastor.

Treas. First Presbyterian Church, Independence, Iowa.

Dear Sir:

I hereby pledge the sum of \$-----.00 for the support of the Church during the coming year. I will remit at my earliest convenience.

Yours truly,

(name) -----

(address) -----

Now then, when the time of year comes around when pastor and church board seek to balance up their membership, if the above procedure has been adhered to, they have definite data to go by. A certain number of non-resident members will have asked for their letters of dismissal and have, by just that much, solved part of this knotty problem. Another part of these non-resident members will be found to have made a definite financial contribution. Thus another part of the problem is solved.

There remains, therefore, a third group of members who have done neither. If the pastor of the church has faithfully followed the above or similar methods for two years and if, during that time, the absentee member has neither requested his letter of dismissal, nor sent back a contribution, nor given any satisfactory account of his delinquency, there is no valid reason why he should not be placed upon the suspended roll forthwith. The discipline of most churches permit this to be done, and local boards should see that it is done. No church has any right to announce that it has five hundred members, when fifty of these have long since moved away and by their silence have shown that they have lost all interest in the church.

When newcomers, who are members of a church somewhere else, move into your parish, you, as pastor, are at the other end of this problem. You can help the other church by seeking them out and urging them to send for their church letters. The writer is convinced that one reason such people fail to do this is that they are uncertain how to proceed. And they dislike to expose their ignorance by asking. The accompanying form-letter (See No. 3) has

met this need for the attached "coupon" enables them to make official application for their letter of dismissal.

No. 3

Dear Friend:

As pastor, I appreciate very much your attendance and interest in our church. May I, therefore, urge that you enter into a closer relationship with this church by becoming a member?

Inasmuch as you are already a member of an evangelical church, it is simply a matter of transferring your membership. This is easily arranged as the form below shows.

One week from next Sabbath is our quarterly communion service, at which time we will receive members into our church, by letter or otherwise. Kindly fill out the form below, detach, and send to the church of which you are a member.

Permit me to suggest that you do this AT ONCE, so that your letter will arrive in good time. I shall notify you promptly when it comes.

Sincerely Yours,

Ralph V. Gilbert, Pastor.

To the _____ Church,

_____ 192_____

Gentlemen:

Desiring to become a member of the First Presbyterian Church, Independence, Iowa, I hereby make formal request for a letter of dismissal. Will you kindly send the same to Rev. Ralph V. Gilbert, 403 Second St. S. W., Independence, Ia. I would appreciate it if this letter could be sent soon in order that I may unite at the next communion service.

Yours Truly,

EASTER'S LIVING CHRIST

Dr. Robert William Dale, the famous pastor of Carr's Lane Church in Birmingham, was one day at work upon an Easter sermon. He had just written the sentence: "Christ is alive." He stopped to look at it. He began walking to and fro in his study saying it over and over again. The thought possessed him. In sharp and poignant realization the conviction cut its way more and more deeply into his life that it was indeed true. Christ was not dead. He was alive. He was alive. Wave upon wave the realization of its meaning swept over the soul of the responsive preacher. And what began as the experience of an illuminated moment settled down into the very heart of his being and became one of the central structural certainties of his life. From that day he announced an Easter hymn every Sunday in Carr's Lane Church. He said that he was determined that at least one congregation in England should know that Christ is alive. His powerful book, "The Living Christ and the Four Gospels," translates the experience into its larger significance and expresses it in profound practical and philosophical relationships.—Lynn H. Hough in "Productive Beliefs"; Fleming H. Revell Company.

Before the days of electric signs it was necessary for a minister to justify in the pulpit that he was a great preacher.

I shot an arrow into the air,
It fell to earth, I knew not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

SO runs the verse by Henry Wadsworth Longfellow, the beloved American poet. Every boy, and girl too, knows the picture. The boy is rejoicing in his new and strong bow. Like Robin Hood he draws back the cord until it is taut. My, how the arrow does fly. It goes over the house and into the trees. Your father enjoyed the same fun and he also wondered when his arrows were exhausted just how they could all find a hiding place. Every house around the town of my boyhood has its quota of lost arrows.

You can't always tell where the arrow lands. But there is one thing that can be depended upon. It is going to stop some place. It may be on house, on garage or in a tree but it is sure to find a resting place. That is something that we all agree on. We can't conceive of a bow which would send an arrow with such force that it would sail on indefinitely. Yes it is going to stop some time. Somewhere it will find a place to rest. You may not find the arrow. But it is some place.

And so with a song.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song.

The song, and by that the poet means happy words, is like the arrow. It flies swiftly from the lips. Over heads it goes. The birds hear its whistle and give response. The leaves on the trees are waved by its rhythm. But on it goes. You can't tell where. Nobody can follow it with the eye nor with the ear it moves so fast. But sometime it is going to find a resting place.

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song from beginning to end,
I found again in the heart of a friend.

You know how happy the boy was to find the arrow. It was the last place he expected to discover it but it had found a place all right. And the song! Well don't you think the boy was glad when he found that it was a song of happiness he breathed into the air that day rather than words of bitterness and sorrow. The song came and rested in the heart of his friend. How bad he would have felt if he had sent to that heart words of anger.

It is well to remember that all spoken words fly on like arrows. You can't stop words once you have started them on their way. They can't be tied or shut in the house. But some place they will find a resting place. And let us hope that they bring happiness.

Yours will, I am sure.

Anniversary Month

The Second Baptist Church of Providence, R. I., observes in February each year an anniversary month. The program for the month just passed is given here.

Feb. 6, Acknowledgment Day—A recognition of God's help and blessing for the past six years. The Lord's Supper.

Feb. 13, Whole Family Day—All the family present and sitting together. Renew the pew with the whole family in it.

Feb. 20, Church School Day—We hope for an average attendance of 300 this spring and this is the day we help put it over for February. Everybody in church and the church school.

Feb. 27, Unanimous Day—Every member of the church, as in the army, present if possible at the morning or evening services and to register attendance. A Roll Call Day, approximating our full strength.

Sermons on Philosophy

The sale of "The Story of Philosophy" is a pretty good indication that people are still interested in this subject. Rev. L. Griswold Williams of the Universalist Church of Our Father, Reading, Pa., has capitalized the interest by putting philosophic periods into sermons. Here is the announcement he recently used.

Which Kind of Philosophy Is Yours? THE PHILOSOPHIES OF LIFE Sunday Evenings at 7:30

- Dec. 12—Stoicism and The Cynics.
"Grin and bear it."
- Dec. 19—Epicureanism and The Sophists.
"Eat, drink and be merry."
- Dec. 26—Special Yuletide Program.
The Coventry Nativity Play enacted in the Chancel, with music.
- Jan. 2—Idealism and The Absolute.
"Everything is for the best."
- Jan. 9—Materialism and The Agnostics.
"Seeing is believing."
- Jan. 16—Salvationism and The Mystics.
"Beautiful Isle of Somewhere."
- Jan. 23—Pessimism and The Sceptics.
"Something always goes wrong."
- Jan. 30—Creative Evolutionism.
- Jan. 2—Idealism and The Agnostics.

The series presents an unusual opportunity to become familiar with one of the most interesting subjects in the world. The talks will be given in non-technical language, with practical applications, and offer to the intelligent mind a stimulating journey in search of truth.

Church of Our Father—Universalist "The Dynamic Church"

Franklin Street above Fourth
The Rev. L. Griswold Williams, Minister
Keep this for reference or pass along.
Come early and bring a friend.

The Universal Message of Easter

A Sermon by Robert Freeman, Presbyterian Church, Pasadena, Cal.

"Mortality . . . swallowed up of life."
—II Cor. 5:4.

IN 399 B. C. the homely old father of wisdom whom many are pleased to call "A Christian before Christ," having served his generation, having taught truth, and, like Him whose harbinger he was, having made enemies enough to demand riddance of him, drank the hemlock. But ere he drank it, and in answer to a question concerning what should be done with him after death, he put much of his philosophy and all of his faith into one sentence: "You may bury me—if you can catch me."

On May 11, 1778, Lord Chatham after two years of absence enforced by physical infirmities, stood in the House of Lords, wrapped in flannels and supported on crutches, and cried out against the attitude maintained towards the American Colonies: "This country has been the aggressor. You have made descents upon their coasts; you have burned their towns, plundered their country, made war upon the inhabitants, confiscated their property, proscribed and imprisoned their persons. I do, therefore, affirm, my lords, that instead of exacting unconditional submission from the colonies we should grant them unconditional redress . . . I have one foot—more than one foot, in the grave. I have risen from my bed to stand up in the cause of my country—perhaps never again to speak in this house." Thus he made a last struggle for the reestablishment of peace and the preservation of union, and then with his hand on his heart, fell in a paroxysm of convulsions.

On 21st September, 1832, at Abbotsford, that beautiful home on the outskirts of fair Melrose, Sir Walter Scott made his last entry in his journal. "We slept reasonably, but on the morning—!"

On the evening of June 8th, 1870, Charles Dickens in the twenty-third chapter of "The Mystery of Edwin Drood," a sad, gloomy story, from the grewsome scene in the London opium hovel of the Princess Puffer to the unfinished end, gave the last strokes his gifted pen was destined to make. But in those last strokes he makes room for light and beauty, he relieves the appalling gloom, saying: "A brilliant morning shines on the old city. Its antiquities and ruins are surpassingly



beautiful, with a lusty ivy gleaming in the sun, and the rich trees waving in the balmy air. Changes of glorious light from moving boughs, songs of birds, scents from gardens, woods, and fields—or, rather, from the one great garden of the whole cultivated island in its yielding time—penetrate into the cathedral, subdue its earthly odour, and preach the Resurrection and the life." Then, the hand lost its cunning, the mighty mind that had given "every flying moment something to keep in store," lingered a while in passive unconsciousness, and—it was time for a new stone in the Poet's Corner.

On February 18, 1886, John B. Gough appeared on a Philadelphia platform to raise his voice as he had for so long against the evil that must be the greatest curse of any land. "I have given seven years of my life to intemperance. I'd give the world to recover them, but it is too late; therefore, young men, make your record clean"; and then he fell as a soldier face to face with the foe.

On January 29, 1891, the New York Board of Trade and of Transportation held its annual dinner. It represented the greatest business interests of the land. It was a time when the whole country was stirred with the financial question, and the officers of the Board had invited to address them the then Secretary of Treasury of the United States. He was a man of wide experience, a statesman of ability and of irreproachable integrity. He had held offices in the State of Missouri; for ten years, had been chairman of the Financial Committee in the House of Representatives, that of Ways and Means; then for ten years he stood for the

people in the United States Senate, once losing his seat because he would not sacrifice his convictions on the money question; then twice under Presidents Garfield and Harrison he was appointed to the Cabinet as Treasurer of the United States. It was a great speech. After a masterly review of the whole money question, he brushed everything aside to insist on the moral aspects of good faith as underlying everything financial. The words then spoken were printed day after day at the head of great influential newspapers: "As poison in the blood permeates arteries, veins, nerves, brain, and heart and speedily brings paralysis or death, so does a debased or fluctuating currency permeate all the arteries of trade, paralyze all kinds of business, and bring disaster to all classes of people. It is as impossible for commerce to flourish with such an instrument, as it is for the human body to grow strong and vigorous with a deadly poison lurking in the blood." Then he sank to the floor, and in a moment was gone.

What had happened to William Windom leader, legislator, philanthropist, statesman? What happened to John B. Gough, orator and champion of the freedom of youth? What happened to Charles Dickens, to Walter Scott, to Lord Chatham, to Socrates? What has happened to the sons of man ever since the days of Adam? What has happened to the friends of our bosom, to parents beloved, to children who were as the apple of our eye, and to that soul's intimate whom we called our better half? Science says they died. Science can say no more. Science is wholly limited to the realm of sense, to what may be seen, heard, smelled, tasted, or touched. The scientist has no data to carry him beyond that realm. To get to the other side of the grave would be a big leap in the dark, such a leap as he is not permitted to take. He knows nothing of the day,

"When the moon is old,
And the stars are cold,
And the Books of the Judgment
Day unfold."

If the scientist makes any statement concerning the future life, either denying it or affirming it, he clearly out-steps his province, for his work is to deal with the facts of human experience. So that Dutch-Italian physiologist, Moleschott, is clearly out of bounds when he confidently avers: "No

thought without phosphorus." And John Fiske's questions are in order. "Why choose that particular chemical constituent of brain tissue—phosphorus? Why not take carbon or nitrogen? What more is accomplished than a clever rhetorical trick? Suppose the dictum had been: No thought without brain, the obvious answer would have been: 'If you refer to the present life, most erudite professor, your remark is true, but hardly novel or startling; if you refer to a condition of things subsequent to death, pray where did you obtain your knowledge?'"

Negation is no proof. That you have never seen the raven return is no proof that the dove has not come to the ark bearing the olive leaf of hope. The African may laugh at him who asserts that water in some countries is so hard that it may be walked upon and can only with great difficulty be broken. The Iclander is likely to consider it the baldest lie if you tell him that in the southland pitchers of milk are hung by Nature on the branches of palm trees. Inexperience is the ground of their judgment, and inexperience is not proof.

However, while the scientist cannot give us with apodeictic certitude an answer to our question concerning those who die, he can help clear the ground for our investigation. He can show us that there are different degrees of life, there is that structureless jelly, lying on the surface of the water, that nucleated mass of protoplasm we call the amoeba; then that comparatively highly complicated structure we term an insect; and so on up to man, who, on the basis of any theory, immediate creation, evolution, or any other, must be recognized as the capstone of the Divine work, that animal for whom the world was made, and who has been crowned with glory and with honor. Science can show us this.

It can also demonstrate for us that there exists a distinct relation between complexity and longevity. Life, according to Spencer, is made up of correspondences; death is the result of lack of correspondence. The more complex the creation the more multiplied are its correspondences, the more easily is it for it to adapt itself to new conditions. Now Spencer would define life eternal as uninterrupted correspondence with perfect environment. That at least as Drummond remarks clears the ground for Jesus' definition, "This is life eternal, to know Thee (uninterrupted correspondence), the only true God and Jesus Christ whom Thou hast sent," (perfect environment).

Science will also demonstrate that

physical life must be consumed away. The law of sacrifice is at work. The inorganic is being broken up that the living seed might have food, and from the dust there springs the plant which bears now blossoms, now fruit on which in turn the animal feeds. The sun is consumed away as it heats and lights us. The time must come when the sun shall no longer give light by day nor the moon by night; the stars shall have burned down to the sockets, while the earth shall have lost all energy of rotation and revolution, all power to propagate and to support life. With this at least shall end the possibility of the physical existence of man. So such a cry as that uttered by George Eliot, while it expresses a worthy desire, a laudable ambition, and was no doubt born of a good life, can never be perfectly answered:

"O may I join the choir invisible
Of those immortal dead who live again

In minds made better by their presence, live

In pulses stirred to generosity,
In deeds of daring rectitude, in scorn

For miserable aims that end with self,

In thoughts sublime that pierce the night like stars

And with their mild persistence urge man's search

To vaster issues.

So to live is heaven."

Science can confess with Spencer and Fiske that "there is not a problem in the simplest and most exact departments (of her activity) which does not speedily lead to a transcendental problem that we can neither solve nor elude," that "our physics which began by turning from all metaphysics is itself creating a new metaphysics." She can confess that there are certain extra-physical factors, as for example, thought, will, courage, affection.

She can confess that she has always found Nature true to her prophecies. There is an ocean for the fin, a measureless air for the wing. The eye, "a growth from some primitive spot of more sensitive pigment," finds the whole broad day waiting for its opening. She never gives a faculty without a corresponding environment.

Thus science unveiling these suggestive lines of probability can clear the ground for us, and her final assumptions may become the first assumptions of faith. She offers nothing against the doctrine of immortality, but rather demands it for the full unfolding of truth she herself has brought to light, and as the logical conclusion of the life she has watched from the day of the protoplasm. "He who regards man as the consummate fruition of creative

energy, and the chief object of Divine care, is almost irresistibly driven to the belief that the soul's career is not completed with the present life upon the earth."

And that is the universal message of Easter. By universal message I mean such as can grip us all, such as speaks alike to all whatever their faith concerning the future of the body. The message of Easter is a spiritual message, not a material one. It is a message of immortality rather than of resurrection. Just note the emphasis of Jesus. The first soul he saw after he came forth would have prostrated herself on the ground and clung to His feet in grateful and worshipful devotion. But what is His word? "Touch me not, for I am not yet ascended to my Father! I am still a mere bodily presence. But, O Mary, 'tis the spirit that counts. I shall be worth more when I am out of the reach of your hands, and only your heart and only your mind can cling to me. Choose not the lower. Let not your affection twine about a mere body. I am not only the resurrected Christ, I am the eternal Christ who has come to bring life and immortality to light." Listen to Him again as He addresses him who demands absolute proof of Jesus' physical identity: "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side. But know this, O Thomas, only because thou hast seen me thou hast believed; blessed are they who have not seen and yet have believed. Blessed are they to whom my spirit is more than my body. Blessed are they who perceive that I am the champion of the immaterial and the immortal. Blessed are they who are so sympathetically at one with me that though they find no proof of my return in the body cannot doubt the persistence of my life, nor hesitate in their loyalty to me."

To many the doctrine of immortality has been severely weighted with the doctrine of the resurrection, and most sensible men have been bothered by that, for it has always seemed to teach a miraculous corporeal reconstruction of our person, a reaccumulation of all the dust that made us though that dust by fruit and grain have entered into a hundred different bodies. It is the result of identifying the tenant with the tenement. We have forgotten that in the Father's House are many mansions. We live in one now, and in another tomorrow. Daily we change clothes. With every septennium we put on a new garment of flesh. Why not at the end of seventy years be still differently enswathed? There are three kinds of houses, poor houses with poor furnish-

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ings, the home of the common toiler; rich houses with rich furnishings, the center of the life of wealth; and the poor house with rich furnishings mystifying us by its incongruity, compelling the confession that the furniture was made for a richer and better dwelling. "There are celestial bodies and bodies terrestrial. It is sown a natural body, it is raised a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly. This mortal must put on immortality." No, Paul, it is this immortal that must put off mortality. These rich furnishings are for a better house.

I say Jesus seeks rather to remove the emphasis from the body to the spirit. Suddenly He appears in rooms whose windows and doors are shut, and quiets a troubled group with a message of peace. Now He looks like a common gardener. Again He appears to be an unknown wayfarer on the road to Emmaus. Anon He is a stranger standing on the shore and gazing at the discouraged crew of a fishing smack. What does it all say, if not this: "O followers of mine, again I come unto my own, and my own receive me not, because they discern me not. But the day cometh when they who know me shall look to find me in the face of every gardener, in the wanderer on the highway, and the foreigner on the shore. The day cometh when men shall know that my going away made my coming the more real, that I am no longer the local Jesus but the universal Christ. Go ye therefore and teach all nations whatsoever I have commanded you and lo, I am with you

always." Christ lived the immortal life,—for that is a statement of kind and not a measure of length,—and rejoiced to see it reproduced in any human frame. Mary may see in the body only a common workman, but the spirit of Jesus can never be mistaken and she'll cry "Rabboni!" before they part. And the message of Jesus to us on this His glorious day is that we live that same pure, strong, holy unselfish life that we should rejoice to see reproduced in others by our influence, that we do join the choir invisible who live again in lives made purer by their presence. But more, that we live now for our own sakes that life which alone is fit for an eternal continuance, knowing that what I am I shall be, that there are "no gaps of death in the middle of my life," that the circumstance of death is powerless over character.

George Macdonald, after the reading of the eleventh chapter of Hebrews to a crowded church at Anerley one Sunday night, weak of body but aflame with genuine spiritual passion, cried: "You have heard of these men of faith. I am not going to tell you what faith is. There are men enough to do that. I am here to help you believe. However, I am here not even to do that, but rather to urge you to live as though you did believe the truths to which we all cling—God and Christ and Immortality. If we thus live we shall finish our course saying with Paul, "Henceforth there is laid up for me the crown of life"; saying with Hugo, "When I go down to the grave I can say, "I have finished my day's work, but I have not finished my life;" saying with Tennyson in his crowning lyric:

"Sunset and evening star
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea;

But such a tide as moving seems asleep
Too full for sound or foam;
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell
When I embark;

For tho' from out our bourne of time and place
The floods may bear me far;
I hope to see my pilot face to face
When I have crossed the bar."

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* * *

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* * *

The Life of Christ, by Umphrey Lee. (Cokesbury Press, 175 pages, 60 cents.)

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Rules of Life for Boys and Girls, by Marion Coleman. (Fleming H. Revell Co., 235 pages, \$1.50.)

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A Friendly World, by Ethel Franklin and Annie E. Prusland. (The Beacon Press, Inc., \$1.60.)

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Things That Matter Most, by John Milton Moore. (Judson Press, 1926, 121 pages, \$1.25.)

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The Seen and the Unseen, by Sir W. Robertson Nicoll. (George H. Doran Co., 294 pages, \$2.00 net.)

This book contains the reminiscences and religious thoughts of the late W. Robertson Nicoll, collected by his wife and daughter from his books, from "The British Weekly" and from stray sources. The writings show all the marks of originality, versatility and spiritual devotion for which the author is famed. The book is divided into six parts as follows: "Influences," "The Christian Life," "Preachers and Preaching," "Immortality," "Comfort and Hope," "Thinking It Over." We like the radiant Christian hope and vision of these writings especially as found in the chapters on "Visions," "Good Cheer," etc. It is an attitude much needed in our preaching today. His contributions on the subject of immortality are well worth perusal.—P. F. B.

Pulpit Prayers and Paragraphs, by William L. Stidger, D. D. (George H. Doran Co., 208 pages, \$1.75.)

A very clever and most interesting book in which Dr. Stidger's versatility and resourcefulness are more apparent than ever. His Prayers, Beatitudes and pulpit editorials along with his new Commandments open vistas of thought and practice innumerable to a wide-awake minister. This is a book which may be read with much profit and enjoyment, giving as it does an insight into many of the common things of the daily task.—J. W. Q.

Windows in Heaven, by Rev. J. P. Struthers. (George H. Doran Co., 190 pages, \$2.00.)

A book of sermons written out and used by a preacher whose habit was to use only notes. The texts are most unusual but through the skillful hand and mind upon such strange texts and themes the author has drawn striking messages of live interest and in an arresting way, which stimulates the reader, all from parts of the Bible seldom considered by the pulpit. This is a worthwhile and helpful book for any preacher.—J. W. Q.

The Pastor's Corner, by William M. Curry, D. D. (Fleming H. Revell Co., 208 pages, \$1.50.)

The author is pastor of the Ninth Presbyterian Church of Philadelphia. The brief compositions that compose the book were published originally in The Pastor's Corner of the church bulletin. Through them the pastor was able to say things to his people which could not very well have been said in sermons or spoken announcements. They speak directly to the minds and hearts of his congregation. The author draws freely to illustrate his thoughts from the experiences of childhood in a pioneer home, from personal experiences on vacation trips and from the contacts of his immediate parish. Church problems due to misunderstandings, questions of the pastor's work, matters of finances, etc., are dealt with. The messages are characterized by gentle humor, common sense and Christian insight. We believe that they must have contributed to the happiness, good will and mutual understanding of the parish life. They make good reading for the minister and the church layman. The idea is new and suggests a use of the church bulletin which has not been utilized.—P. F. B.

God's World and Word, by Neal L. Anderson, D. D. (Fleming H. Revell Co., 160 pages, \$1.25.)

These sermons by the minister of the Independent Presbyterian Church of Savannah, Georgia, represent an honest attempt to translate the old gospel into the terminology of a new age. The author opens his mind to new truth and he is alert to the perils of our present theological situation. Throughout the volume he makes "a plea for sane, reverent scholarship unafraid for the Word of God and an appeal to the church to keep central in its thinking and preaching the message of the cross, through which alone redemption is to be found."

In his own preaching, if these sermons are typical, Dr. Anderson deals with the great central themes. Many readers will consider some of his state-

ments as modern in terminology rather than in thought, but all will catch the thoroughly Christian temper of his discourse and a yearning desire to help men prepare their hearts to be a fit dwelling place for the eternal.—W. D. K.

The Bible

The Jesus of Our Fathers, by John W. Good. (The Macmillan Co., 842 pages, \$2.50.)

Folk-Lore in the Old Testament, by Sir James George Frazer. (The Macmillan Co., 476 pages, \$2.50.)

These two books are on widely different themes but they belong in a trade policy which should be of interest to all ministers and religious book buyers. Both books were issued at a much higher original price, both have been accepted as standards in their field, and now the publishers have issued the cheaper editions to make it possible for the book lover to have them in his library.

"The Jesus of Our Fathers" is an exhaustive study in the life of Jesus. In a most comprehensive way every phase of the Master's life is presented. It is conservative, containing no disputing over passages or texts but seeking to bring out the spiritual significance. Many ministers have made it the foundation book of their library on the person of Christ and it can safely be commended to the immature reader as well as the scholar.

It seems rather superfluous to say anything about "Folk-Lore in Old Testament." Originally it appeared in a large three-volume edition. The cream of that edition is found in this single volume. One who is not familiar with the work of James George Frazer will be surprised at the amount of comparative folk lore material which helps to interpret the Old Testament. The preacher will find material which will enhance all of his preaching. The reviewer hopes that the policy of reissuing in cheaper editions will prove so effective that other great works will follow these at the new popular price.—W. H. L.

Various Topics

Young Anarchy, by Philip Gibbs. (George H. Doran Co., 309 pages, \$2.00.)

The last three novels of Philip Gibbs offer about the best descriptions of social eras it is possible to obtain: "The Middle of the Road" was a study of the post-war social cleavage of Europe; "The Unchanging Quest" showed Russia under its new regime. This latest book is a picture of the new youth of England. It pictures the breakdown of conventions, the influence of red propaganda, but we take it that the conclusion of the story is that the heart of youth is true to the best of tradition and character.—W. H. H.

The Oldest Christian People, by William Chauncey Emhardt and George M. Lamsa. (The MacMillan Co., 1926, 141 pages, \$1.25.)

Here is history that fascinates the reader as does a thrilling novel. The subject of discussion is the Nestorian Christian people and their life is traced from its inception, so soon after the time of Jesus, (the Assyrian church claims to be the first organized Chris-

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tion community in the world) down to the most recent activities of the League of Nations in its attempt to guarantee this group security against the Turks. In this volume one gets a fine idea of the customs, traditions, and life of this little group and its heroism during the massacres in and following the World War. One cannot fail to see the dangers of Western missionary sectarianism even when it tries to be non-denominational and the pitiable state of these mountaineers ravaged and shorn of their priestly leaders by devastating massacre, war, and the malaria which followed because they were forced to live as exiles in lowlands to which they could not acclimate themselves. One rejoices that these people through the activity of the League of Nations are to return to the mountains, although not to their ancestral homes, to rebuild their common life which has for so long been Christian. Especially is there cause for rejoicing in view of the fact that this little group is best fitted by blood and customs to promote the extension of Christianity among the Mohammedans.—H. W. H.

Light My Candle, by Henry van Dyke and Tertius van Dyke. (Fleming H. Revell Co., 322 pages, \$2.00.)

This book is the work of a father and a son—Henry and Tertius van Dyke. There is a message occupying a full page for each weekday of a year. The message contains a title, a text and a meditation on a great thought. Some of the titles are: "The Cult of Ignorance," "Perilous Ease," "The Abuse of Imagination," "Silly Laughter," "Un-

seeing Eyes," "Tiresome People." There are 312 of these, of which the foregoing titles are mentioned merely as illustrations. We cannot read and receive these gifts of great thoughts, aptly expressed as the van Dykes can so well do, without gratitude. For what greater gift can there be than the gift of a great thought?

The authors take a critical and yet Christian view of life. There is much rebuking of shallow living and superficial thinking.

The messages are unsigned. It is not often possible to determine which were written by father and which by son. Dr. Henry in the preface says that the writers themselves had the same difficulty in assembling their material. Repeatedly one would ask the other, "Did you write that, or did I?" This is due, no doubt, to the religious heritage of the van Dyke family. What is more needed in the world today than the passing of moral and religious experience from father to son? As the God of Isaac was the God of his father Abraham, so the God of Tertius is the God of his father Henry.—P. F. B.

The Expositor's Year Book, by James Moffatt, D. D., D. Litt., M. A. (George H. Doran Co., 311 pages, \$4.00.)

Surely James Moffatt is the miracle worker among scholars! Occupant of a chair of church history, translator of the New and Old Testaments, a specialist in the problems of theology, an authority on the New Testament, a frequent contributor to literary journals, a preacher of sermons simple in language and faith while practical in purpose, a lecturer whose listeners find in

him the grace and beauty of the saint—one wonders how he does all this on twenty-four hours a day. Is there any other living man who can give proof of a similar range and vitality of work?

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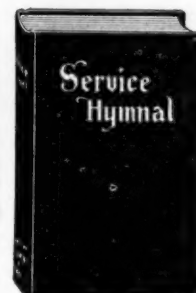
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under review. It is nothing less than a survey of the biblical and theological literature of 1925. To be sure he has the assistance of three other scholars, but the major portion is his. Under fifteen such headings as "The Bible in Life and Literature," "The Psychology of Religion" and "Devotional and Expository Literature" we find hundreds of books mentioned with brief and revealing comments upon their message. Unlike so many surveys of theological literature this survey has constantly in mind all that may be grist for the homiletic mill. The opening chapter, the first just mentioned, is full of sermonic possibilities. This volume will give any pastor an increase of humility of mind, a deeper appreciation of the varied expressions of the Christian spirit and a better balanced outlook upon the world. Evidently such a survey will be published once a year. It will come as an annual blessing to many.—F. F.

Reality, by Barnett Hillman Streeter. (The Macmillan Co., 350 pages, \$2.50.)

Canon Streeter says that this book is an outline of a position in which his own mind has found rest after thirty years of search. He gives great chapters to an examination of Materialism; Science, Art and Religion; The Cross; The Life-Force, the Absolute, or God; Creative Strife; The Christ; The Defeat of Evil; Religion and the New Psychology; Immortality. He has appendices on Dream Psychology and the Mystic Vision and on Instinct and Morality. The underlying thesis of the book is that there are two ways of knowledge. There is a knowledge of reality which comes through the mind. This is a knowledge of the quantitative aspects of reality. This is the representation of reality which is given by science. Then there is a knowledge of reality which comes through the feelings. This is a knowledge of the qualitative aspects of reality. This is the representation of reality which is

given by art and religion. Both kinds of knowledge are equally valid and necessary. It seems to me that this is an epoch-making book. Schleiermacher and Bergson led the way; Streeter sees the idea through. There are weak spots in his argument when he discusses Creative Strife and the Problem of Evil, but his main thesis is presented with telling logic.—M. L. M.

* * *

Darwin, by Gamaliel Bradford. (Houghton, Mifflin Co., 315 pages, \$3.50.)

This study will prove a disappointment to those who are looking for insight into the philosophy of evolution. But it will prove to be a delight to others who want to understand human character. The great Darwin under this treatment truly becomes a gentle, lovable and tolerant man. His household keeps the Sabbath day in that best religious spirit of the time while the now historic philosophy of Darwin was beginning to shake the pillars of religious and educational society.—W. H. L.

* * *

Benjamin Franklin, the First Civilized American, by Phillips Russel. (Brentano's, 323 pages, illustrated, \$5.00.)

This is a fine rollicking biography. One reads it for the sheer joy of the book. The author has selected with rare judgment the human qualities of Franklin and we follow his career with the keenest interest. There is much which is indefensible in the character of this great American but there is a great deal more to be admired. In turn he was printer, publisher, inventor, statesman, soldier and a jolly good fellow. He gave some of our most splendid proverbs for temperance and thrift and in turn offended against every one. He was the first American to use the public press for propaganda ends and learned well the lesson of tying up his publications with the popular sentiment. The whole book gives a splendid picture of the day in which Franklin lived. There is some new material. But the greatest achievement of Mr. Russell is the wise use of material which is readily available.—W. H. L.

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SHARING BURDENS

Rev. Alan Pressley Wilson

Walking up a steep hill the other day my attention was drawn to a horse trying vainly to move a heavy load. The driver was kind in his efforts to assist the horse in getting up the hill but to no avail. For a time it seemed as though it would be impossible to reach the top of the incline in order that the goods with which the wagon was laden might be delivered.

Then an unexpected thing happened. A passing motor truck stopped and before the throng of onlookers knew what the chauffeur had in mind he had fastened one end of a stout rope to the rear of his machine and tied the free end to the front axle of the wagon. He jumped back into his car and threw in the clutch, calling to the horse to start. Up the hill moved the strange cavalcade and the cheers of the crowd evidenced their appreciation of the kind act.

Here was the reverse of what we used to see in the days before the automobile was as dependable; then Old Dobbin frequently pulled a dead car to the garage. Now he is coming back into his own, for it may be that the horse I saw helped had once performed a similar service for a heavy machine. "Bear ye one another's burdens, and so fulfill the law of Christ," once admonished the great apostle. (Galatians 6:2.) We read this and our minds flee to the idea of bearing with a burdened person, rather than bearing a part of the load.

We to translate the phrase, "Share ye one another's burdens," would not do violence to the original, but would enter more fully into the spirit of Paul's admonition.

THE USELESS WORRIES OF LIFE

"Sometimes worry arises from an over-heated or morbid imagination. Perhaps you are disposed to question this view, but I think on a moment's consideration we shall see that it is sober truth. As a general rule worry is more frequently produced by what is feared than by what is actually suffered; by what the imagination borrows from the future, rather than by what the mind and body endures at the present hour.

"In proof of this let me remind you of the experiences of an American gentleman, whose summer home is among the mountains, but who for a long time had a dread of the sudden storms of the holiday season. In looking back over his many vacations the thing that impressed him most about the summer storms is, that every storm that really materialized in his district, there were at least ten or a dozen that came within the horizon, made their threats in a menacing fashion, and then vanished away into the air, without ever having touched his mountain. It is very much like that in life. A great many of the useless worries of life are from the storms that never come. Some people have great foresight for these storms that they can see in the future, but which are mainly in the heated or morbid imagination of those who dwell unduly on this particular side of life."—Thomas W. Davidson in "The Fascination of the Unknown"; Fleming H. Revell Company.

The Easter Call Supplements Crusade of Evangelism

By M. R. Palmer

The author of this article has worked out a most effective method of Easter evangelism. He gives the program in detail. Two times it has produced. The second time the Easter Call service had a part and the returns justified the investment. It is one of the many testimonies to this remarkable service for Easter ingathering. If you have not examined it, a postcard addressed to the publishers of this magazine will bring you a sample set.

WE have just finished what we have chosen to call our Christian Crusade Campaign. This effort has taken up a period of about twelve weeks culminating in a grand ingathering Easter Sunday.

The work started with several sermons by the pastor on the value of personal evangelism, with an effort to challenge the entire church to their responsibility in this direction. With this inspirational prelude the opening gun was fired with a sermon on "The New Crusade" which started with a review of the historical Crusades and then an outline of our plan for this Crusade of Evangelism, closing with a challenge to Volunteer for Crusade service.

This meant all who would help in any way. 1st. Help make up constituency list of prospective church members. 2nd. Those who would become part of a prayer band to pray for the success of the work. 3rd. The women who would help with the luncheons every night for two weeks while the workers went out, and 4th and finally those who would volunteer to go out two by two in the actual work of Home Personal Evangelism. All who would thus in any way promise to help in this new crusade were asked to come forward, and gathering about the communion table we had a beautiful service of consecration. We had sent to the Duplex Envelope Co. of Richmond, Virginia and secured some inexpensive (cent and a half) Christian Crusader's pins which we gave to each who thus volunteered and we enlisted practically the whole church.

Prior to this service we had staged an appropriate setting for this service by getting a life-size Crusading Knight on horseback (made of wood) from a local department store, also costumes of Knights from the Knights of Pyth-

ias and these we had on the platform as a setting to start off this our new crusade.

We then had a six weeks school of evangelism using the midweek prayer meeting. Training all who came in the matter of personal evangelism, using the booklet put out by the Baptist Publication Society in Philadelphia called A School of Evangelism. We took up different types of people we would supposedly encounter and the last night we had demonstrations of two people calling on different families and meeting different types of people who are out of the church. All during this period the pastor kept the matter before the people in the morning services also making up the list of prospectives with the help of the people.

At the close of the School of Evangelism the following Sunday morning the pastor preached on the story of Gideon's victory with the faithful few—and again asked for the faithful few who would for two weeks go out each evening two by two calling on prospective church members, to come forward and we had over 25 who answered this selective challenge. These were given another distinctive badge (a

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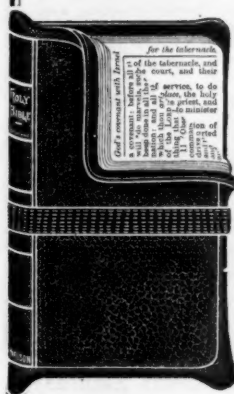
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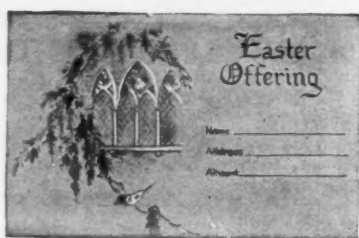


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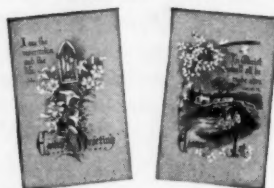
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bronze Crusaders badge which we secured from the same Duplex Envelope Co. at Richmond, Virginia, at 7 cents each.)

These were grouped in teams of twos and then given the material you provided us in the Easter Call, with explanations by the pastor and time for any questions. This supper was held at 6 o'clock and by 7:30 the teams were all out calling with instructions to report at the supper which was provided by the church at the same hour the next night. This was done each

night of the week except Saturday—and started as planned the next week but by the time the middle of the second week had arrived we had called on every one on our lists from one to three times and by one or more teams.

To make a long story short the reports at the evening luncheons were wonderful in their inspiration. Those who had never done such work before were bubbling over in their enthusiasm and we had to call a halt for fear some might feel insulted because they were being called on so many times.

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First the follow-up work. All favorable reports were lined up by the pastor immediately looking forward to Baptism and entering the church Easter.

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The workers at their last gathering voted to make the Crusaders Band a permanent organization in the church meeting twice each month to go out and do this same work.

To enlarge our list of prospects we have decided to make a religious census (house to house), first of the tenth ward of the city where our church is located, then later on proceed into wider circles as we complete the territory nearer the church.

Now for results of this method—I have used this method twice. Once without the Easter Call in a large church of 395 members in Pittsburgh, Pa. This was last year and we had 22 workers and an increase of 24 baptized Easter Sunday morning.

This year I used the same method with the use of your Easter Call material in a much smaller church (membership 97), having 25 workers and I believe a much larger percentage of success with 16 baptisms in a church where all declare that they can never remember a time when more than 2 or 3 have been received into the church at the same time. Some could not be here on Easter Sunday who have signified their intention of becoming members of the church, so we have at least four who are waiting baptism with some others whom we hope will come in the near future as we continue this work we have set up.

As pastor I am very much pleased with the printed material The Easter Call you placed at my disposal in the work of this year. I believe it made the work much more refined, dignified and suitable to the spirit of Easter, for it harmonized with the thought of Easter and was given to us much more reasonable than any material the individual church might have worked up.

I know this method will work for I have tried it twice both in very difficult fields. I trust now that I have not wearied you with too lengthy an account of this, my new crusade method, with which I used your material.

DON'T FORGET THAT

Samuel W. Beazley & Son,
Chicago, are leaders in the publishing of hymn books. Their books can be ordered from your own denominational book store.



The Ladies' Aid

How can the Ladies' Aid assist the pastor to the greatest advantage? The following plan makes the Ladies' Aid a real force in the church community.

Divide the Ladies of the Aid into ten groups, and divide the parish into ten districts. Number the groups 1, 2, 3, 4 etc., and the districts the same.

Then for the month of September let group one visit all in district one; group two all in district two, etc. with all the groups.

In October just move along one and group one would visit district two, group two would visit district three etc.

Then on through the months until June. This leaves July and August, the holiday months, free. In these visits it is strictly understood that no solicitation for funds, or materials etc. are to be made. The visit is purely a visit to deepen one another's acquaintance and increase the church fellowships.

If this plan is carried out faithfully, it is of untold advantage in arousing the people's interest in the church.—Joseph Coulter, Jasper, Alberta.

Pencils for Church Publicity

Instead of giving out the customary cards and stickers for rally day we secured a good grade, No. 2 soft lead pencil with the date and location of the school printed on it in gold. These pencils usually sell for five cents each but may be secured at a lower price in quantity lots. This is a most effective reminder as well as a worth while souvenir. There are many ways in which such pencils may be used. They may be given new pupils or as an award for bringing new pupils and they may even be sold to raise money for various funds. The Stockton Press at Baltimore has recently advertised such pencils for church distribution.—C. A. Critchett, St. Joseph, Mich.

Try a Report Bulletin

Our church had a problem. Money did not come in as it should and current expenses must be met. Among the other financial slackers was a woman who bought a new limousine and who dressed more expensively than any woman in the church. She came to Bible class, gave her pompous opinions, some times to the great discomfort of the other class members. At missionary meeting, aid society and social functions, she gave freely—of her advice.

But when it came to gifts, she

ing up for lost time. Of course, if she had been poor, unable to give, no one would have resented it, but to be the fluffiest person in the church as to personal belongings and then have nothing for the Lord, the lifters resented it.

The list stimulated increased pledges. Some seeing what a neighbor, a rival or an enemy had given, increased their pledge. All departments of the church felt the stimulation.

God does love a cheerful giver. Sometimes giving must be taught. If your members are not doing their share, try a report booklet.—C. B. Allen, Circleville, Ohio.

The "Greeter's Club"

For the cultivation of cordiality and to assure ourselves that every person attending church would be certain of a welcome, we recently prepared a plan in our church which I think has real merit.

The following letter was mimeographed and sent to four or five people each week. It is self explanatory. In order to simplify its operation I had prepared several hundred letters, addressed them to our constituency, and kept them stacked in a drawer. Early each week I would pick out several

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envelopes, stamp and mail them, and that was all there was to it.

While at first glance this appears to be a multiplication of the church organizations, it will be seen at once that it is an organization in name only, for it has no officers, no meetings, no committees, no dues.

One of the chief values of the plan is that it gives you an opportunity to assign to the chronic croakers who are forever complaining about the coldness and unfriendliness of the church, an opportunity to remedy the fault they find. Incidentally after having served in this capacity officially for one Sunday, people are much more likely to be unofficial "greeters," on subsequent Sundays.

The following letter and it alone, comprise the machinery by which one church was enabled to achieve a somewhat higher approximation to its goal, that "the visitor could be a stranger only once."—Ralph Stooddy, Portland, Me.

Letter Used

My Dear Friend and Fellow Worker:

I am organizing within the church a kind of secret society which I call "The Greeters." No one but you and I know that you are in the membership. I want you to act as one of the officers this coming Sunday. Others will take your place on coming Sundays. If, for any reason, you cannot accept the duties this time, let me know, please, so that I can substitute and arrange a more convenient time for you.

I will now instruct you in the "secret work."

Badge: The only badge is friendliness.

Signs: The signs are (1) an open, extended right hand; (2) a welcoming smile.

Grip: The grip is just an old fashioned Methodist one.

Password: The password is "Come Again," and such other interchange of greeting as shall assist strangers and infrequent attendants to feel at home.

You are asked to come next Sunday fifteen minutes before the opening of the services (strangers are quite apt to come early) and to remain until the congregation has scattered at the close. At both times station yourself near the entrances and welcome the people as they come in. Do not pay more than passing attention to the folks you know well and see often, unless they are rare attendants at church. Welcome those whom you know only slightly, or whom you do not know at all. Exchange a few words of welcome with them, introducing yourself and giving them a chance to tell you their names. Inquire where they live, etc. See that they meet the ushers, and any others who are about, if they are strangers, or not well acquainted.

The Church is God's House. You are acting as hosts and hostesses for Him. We do not want anyone to say, as they sometimes have: "I went to that church and nobody spoke to me." Strive next Sunday to make that utterly impossible.

This is not to be a publicly announced "hospitality committee." There is no sounding of bugles before us, but instead just a simple, unostentatious service of friendliness in the name of our Master. From week to week I am appointing folks to be especially responsible just for the day. Of course, after next Sunday, though you will not come before service, unless you want to especially, you will continue to help in making ours a friendly church, greeting those about you, whether you know them or not, inviting them to the church school, and to other meetings. Tell me any results of your work,

new folks, sickness, trouble, that you learn about in the course of this service.

Thanking you, not alone for myself, but for the Church and in the name of Christ, the Great Friend, I am,

Yours for a friendly church.

College Students' Service

During holiday vacation on a Sunday evening, we planned a "College Students' Service." Some of the correspondence was done before vacation. We asked one representative student of our church from each college or university to give a five-minute talk on the "Religious Influences In My College." The representatives of seven institutions responded. We also asked some of them to render special music. You can well imagine that this service was interesting to both young people and older people.

I attach the program.

College Students' Service 7:00 p. m.

Organ Prelude
Doxology
Invocation and the Lord's Prayer
Scripture Lesson—Selection 24
Prayer
Announcements
Offering
Hymn 165—Jesus Calls Us
Five Minute Talks on the Subject of: "The Religious Influences in My College"
Ripon—Alvin Altmeyer
Carroll—Maynard Black
Chicago University—Lewellyn Westcott
Vocal Solo—Ardis Calkins
Milwaukee Downer—H. Pearl Humphrey
Lawrence—Ruth Mielke
Vocal Solo—Mrs. Marie Birr
Marquette—Helen Sharpe
Wisconsin University—Clarence Rinehard
Hymn 287—Volunteer Hymn
Benediction
Organ Postlude.
—M. S. Benjamin, Sbwano, Wis

COMMENCEMENT INVOCATION

Rev. Alan Pressley Wilson

We thank Thee, O God, that Thou hast brought us to the close of another school year and to the commencement of life in earnest. We thank Thee for Thy guidance and protection and beseech Thee to continue these Thy blessings upon us. Grant, we beseech Thee, that in getting our secular education, we may not neglect the training of the heart and soul. After we have thoroughly mastered the geography of Mt. Zion; the botany of the Rose of Sharon; the chemistry of the blood of the lamb; the geology of the Rock of Ages; the arithmetic of Thy added mercies, and multiplied blessings, and the grammar of the moods and tenses of the Christian life; grant that we may be graduated from the preparatory school of life into the great University of Heaven, there to sit at the feet of our Blessed Master and learn from His lips the lessons of life eternal. This we ask in the name and for the sake of Thy Son, our Savior, Jesus Christ. Amen.

The brow of hope has no gray hairs.

We dedicate this space to the preservation of the family altar

We all regret the evidences of its weakening. Some of us have preached about its sacredness and its power. Others have helped families institute the practice. But the wisest minister is the one who sees that every family in his parish has a copy of

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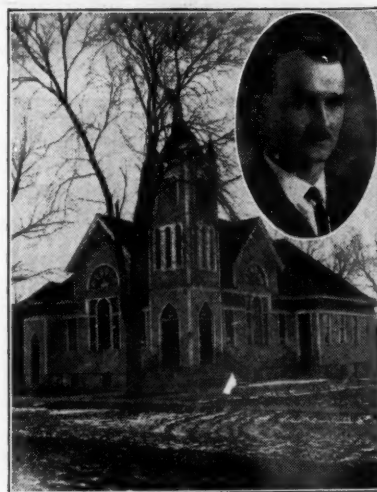
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Rev. Jones' Church at Sibley, Illinois

ARE people as religious today as they ever were? Probably. And are they more intelligently religious? Perhaps. Religion these days has more competition. Ministers everywhere agree that the myriad demands upon people's time and interest tend to crowd out the duty of attendance at the different services.

Many ministers and church officers, alert to these changing conditions, are effectively meeting this challenge to what seems indifference to the church. They are meeting it successfully, too, and very inexpensively. Reverend Jones is a typical example.

Builds Up Two Weak Congregations

After seven years' service as a minister in the Orient, Reverend Jones took charge of a weak, struggling church at Sibley, Illinois. In twelve months' time he had built up a capacity congregation, erected a \$20,000 church building, and installed the finest pipe organ of any small town in the state. One year later the Reverend Jones' talents were drafted to meet a similar condition at Tonica, Illinois, his present pastorate. Six months after answering this call he was preaching to capacity congregations. People came half an hour before services to get seats. Mid-week services found over one hundred interested people attending.

How Reverend Jones Did It

Reverend Jones attributes a large measure of his success to his Rotospeed. He says: "I want to send a word of appreciation for the help the Rotospeed has been to me in my work. I have used the Rotospeed for nine years and know that it will prove a big aid to any minister. With our Rotospeed we get out over 400 pieces of printed matter each week, including bulletins, announcements and practically all of our church printing. Our bulletin has attracted so much attention that we send it to twenty-five ministers who pay \$1.00 a year to receive it. For five months I have preached to a crowded church, morning and evening. Our people come to church an hour before the evening service to get good seats. The Rotospeed deserves considerable credit for this success."

Other Amazing Successes

Reverend Jones isn't the only minister who has found the Rotospeed an indispensable aid to him in his work. Reverend Gilfillan has used a Rotospeed for years and has found that it has not only paid for itself over and over again, but it has built up a live, active congregation. Reverend Ackman has steadily built up his congregation 40 to 60 members a year by the use of a Rotospeed. These and hundreds of other ministers are doing this noble work by getting out attractive bulletins, circulars, folders, announcements, and letters quickly and inexpensively on Rotospeeds.

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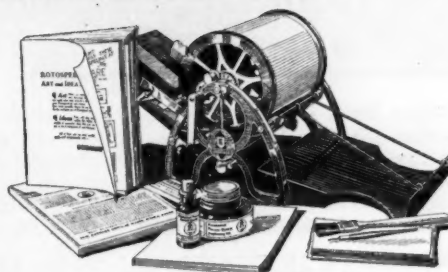
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Sept. 15		ATTENDANCE		OFFERING		1921	
Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.
1	Mr. Cressman	12	6	10	17	9	55
2	Mrs. E. Collins	10	10	60	18	14	14
3	Miss Deering	14	11	71	19	10	7
4	Mr. S. Dietrich	10	8	54	Beginners	44	128
5	A. L. Jackson	15	15	93	Primary	86	154
6	A. Martin	9	9	75	Junior	112	303
7	Windfield, S. Dor	8	7	10	Visitors	4	
8	E. Gardner	14	13	89			
9	Edwin Carroll	8	8	71	Relig. Day Sun. Sep. 18		
10	W. Adams	116	85	470			
11	Albert Livingston	73	53	338	Attendance		
12	Miss G. Holmes	26	25	175	Today	776	3118
13	C. Williams	52	45	89	Last Week	653	2929
14	Mr. W. Potter	21	20	237	Birthday		473
15	I. Browne	54	27	15	Bibles		1333
16	Louis Carter	75	59	495	Missionary		4924
Membership Aim		800		Entertainment on Tue. Eve. Oct. 4		Total	
						4924	

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Easter in World's Greatest City

THIS is being written on the day after Easter, 1926. I expect that it will be published just previous to Easter, 1927. In these lenten days when folks begin to look toward the cross and its significance, I want them also to think of New York. We grow accustomed to thinking of this great city as the center of Satan's activities. I want to show the breadth of the Easter appeal and the seriousness with which the day is observed.

Like other sensible cities the preparation for Easter in New York began early in the lenten season. The local Federation of Churches, ever on the job, arranged many types of services culminating in the noonday meetings of the last two weeks which drew their thousands and carried their messages, via radio, to other thousands. Good Friday found most of the churches in the down town districts packed with worshipers or listeners to the programs which had been provided.

Easter Sunday was a cold raw day. It was not a pleasant prospect for a joyous day. The first big service of the local federation was held at 7 a. m. in the open air of Columbia University. It is estimated that three thousand people attended the service which was addressed by Rev. Henry Howard, at this time preacher at the Fifth Avenue Presbyterian Church but who, I hope, will be installed as the pastor of that

church by the time another Easter rolls round. An early morning service at the Soldiers and Sailors monument, Brooklyn, which was addressed by Dr. S. Parkes Cadman drew 7,500 people. The Epworth League had arranged another open air service on the steps of New York University which was well attended.

Many great services were reported for the day. One of the largest congregations ever assembled in the Cathedral of St. John the Divine heard Bishop William E. Manning. Archbishop Hayes blessed more than 6000 at St. Patrick's Cathedral. Old Trinity was filled to capacity long before the services began. All through the city churches of every Christian creed found great throngs pressing their doors.

But one of the greatest achievements of New York on Easter is the use of the radio broadcasting facilities. The air was literally filled with Easter music and sermons for the entire day. In the morning while my wife worshipped at the Fifth Avenue Presbyterian church I stayed home with the children and listened to the services at the West Presbyterian Church conducted by Dr. Kegwin. It was very worth while, too.

Our radio was kept busy most of the day and here are some of the things which were on the air. WEAJ had

Bishop Manning at 2 o'clock, Dan Poling at 3, S. Parkes Cadman at 4, a special Easter program at 5:30 and while the time beginning at 7:20 was given as usual to the Capitol Theater family many of the selections presented were distinctly of an Easter significance.

WJZ had the service of the West End Presbyterian Church in the morning. At 2:30 the Radio Forum was given to Easter and at 3:55 there was the vesper services of St. Georges. WGBS presented a play in the evening entitled "The Boy Who Discovered Easter," and this was followed by an Easter musical program which included a boys' chorus. WHN included in its program two services from Calvary Baptist Church. The Church of the Ascension choir sang in the evening over WMCA. The Paulist fathers broadcasted Easter music from WLWL. Dr. Christian Reisner gave his hour of religion at WRNY. Even the city station WNYC presented an Easter service.

Nor would it be fair to close here. Among the many items listed on the program as entertainments were included religious selections which paid tribute to the Lord of life. New York was distinctly religious on Easter. The fashion parade was on Fifth Avenue but even that has a connection with the worship of the day. One feels the truth of the words of Christ when he was asked to rebuke the noisy disciples. "If these hold their peace the very stones will cry out for joy."

Or perhaps I can better express it by quoting a very dear friend of mine whom we entertained over Easter Sunday. He was from up-state and it was his first visit to New York. There were tears in his eyes as he came from a great Easter service. Said he, "I have heard a lot about New York as a great and wicked city. And I never dreamed that it would be New York where I would see my greatest religious service."

And it is because others may have heard of only one side of New York that these lines are written.

BAD JUDGMENT

"I have heard all of the great preachers of the present generation," said the old man as he took the supply preacher by the hand, "and I must confess that you surpass them all. But," and here he hesitated, "I must confess that of late years my friends tell me that my judgment is not the best."

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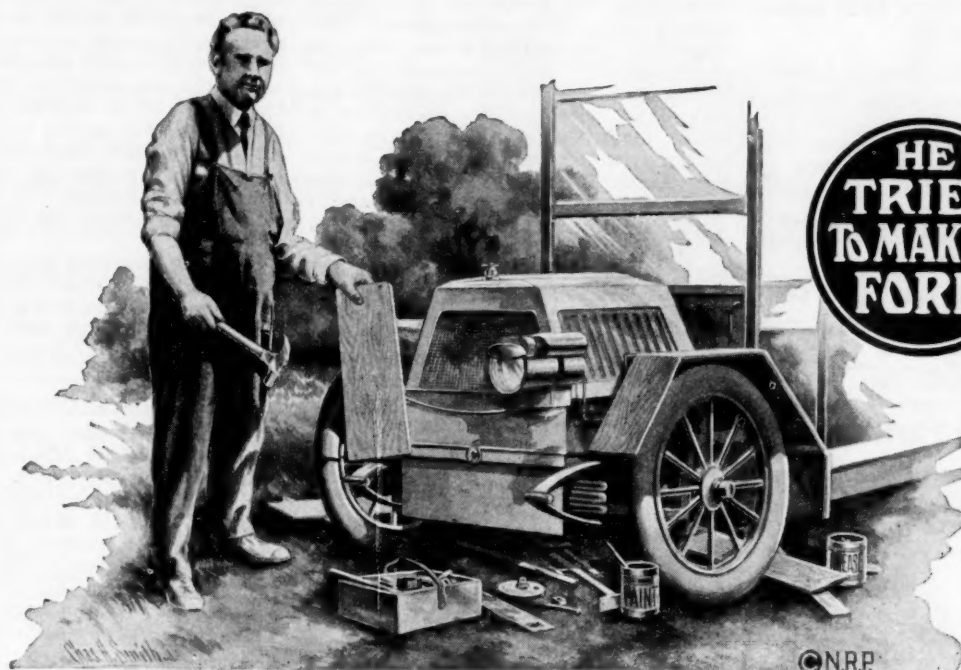
REVISING THE PRAYER BOOK

Revise the ten commandments but revise the prayer book. Both seem badly needed. The bishops of the English church have decided on revision and the matter will be put up to parliament and the assembly of the church. The great public interest in the matter

centers around the permission to leave the word obey from the marriage service. Many clericals see other serious implications, the evangelicals fearing an opening for the adoration of the elements; while the Catholic branch seem to fear that such possibility will not be given. Others think that the really big issue is that of acknowledging eccles-

iastically the right to mental reservation. The Bishop of Birmingham puts it this way: "They are prepared to allow perpetual reservation and they ask parliament to leave it to the church to frame from time to time rules governing the mode of reservation."

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Vital News Notes

A Call to Prayer on World Issues

The many critical international problems confronting our country at the present hour have led the Federal Council of the Churches to suggest concerted prayer throughout the churches. No hard-and-fast date is fixed and there is no proposal for interfering in any way with the normal services of worship. The suggestion is rather made that each minister, in connection with his regular program, direct the attention of his people to the spiritual issues involved in our relations with China, Mexico, Nicaragua and Europe.

The Call to Prayer as adopted by the Administrative Committee of the Federal Council, is as follows:

"In view of the many grave problems threatening to disturb the peace of the world today, the Administrative Committee of the Federal Council of the Churches suggests that, during the month of February or March, every minister turn the thought of his people to those large aspects of the kingdom of God on earth which concern justice, goodwill and peace between nations. Let God's special blessing and guidance be sought, to the end that all who in any way share in the responsibility for our international policies may see their problems and duties in the light of the common interests of all peoples as members of the one family of God.

"Let prayer be offered for China, asking that the United States and other nations may look with sympathy and helpfulness on her problems and be guided to take those actions that may secure justice and goodwill.

"Let prayer be offered that the mutual dealings of the United States, Mexico, and Nicaragua may be right and just in the sight of God.

"Let prayer be offered also that the relations of the United States and Europe may be so guided as to do away with suspicion and ill-will and may lead to mutual sympathy, understanding and helpfulness.

"Let us pray that the vast body of Christian people in our churches may be led by the spirit of God to see the kingdom of God in its larger relations and responsibilities."

The Red Was in the Eyes

Where are the American Bolsheviks hiding? No one seems to know. The secretary of state sent out a number of scare lines and many expected to see long lines of Reds parading the streets of our cities. When they were not located in the United States he explained that they had gone to Mexico and would advance upon the country from there. But Will Rogers and others have failed to locate them there.

The average American refuses to take seriously the scare lines of Mr. Kellogg and the opinion of the street is that the best way to cure the Americans Reds is to give them a hall and let them talk. Americans are neither temperamentally nor economically fitted for communism. There is still too much of the Yankee in him to be moved by the propaganda of Lenine. A few

lines from the Springfield Union gives this point of view:

Communism has failed in this country because, as some one has so well said, the average American workman has more gold in his teeth than the average European workman has in the bank. No doubt American common sense, the nature of American institutions, as well as several other things, have also been hostile to it, but above all it is the fact that even the common laborer in America is well fed, well housed, comfortable and contented that has prevented the spread of communism.

America has much more to fear from her Daugherties and Dohenies than she has from her communists. Let the distinguished secretary turn his attention in that direction.

Political Corruption

The Federal jury has decided that Thomas W. Miller, alien property custodian under President Harding, is guilty of conspiracy against the government. At the same time it failed to agree on a verdict in the case of Harry M. Daugherty, Harding's attorney general. The case is one of many growing out of the post-war days in which the cry of "back to normality" gave the politicians a chance to interpret normality in their own way. At the same time comes a report that the Sinclair oil leases granted to Edward L. Doheny are invalid and they are to be returned to the government. The present administration is to be commended in prosecuting the matter to see that an honest adjustment is made and that those who have defrauded the government pay the price of their crimes.

Knights of Columbus and Masons Co-operate

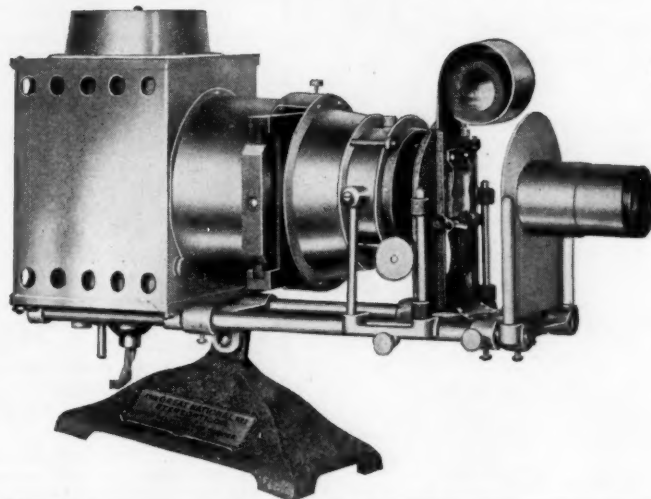
A report comes to us of an unusual community meeting in Chico, California, held on the Sunday preceding Washington's birthday, which was conducted by Catholics, Protestants and Jews. Rev. N. A. Christensen of the First Methodist church presided, addresses were given by Frederick J. Rose, a prominent thirty-second degree Mason, and T. W. Kelly of the Knights of Columbus. J. Oscar Goldstein was the soloist. All paid honor to Washington. Mr. Kelly, in particular, emphasized the common aims of Catholics and Protestants and pleaded for a spirit of co-operation. The meeting was held in the First Methodist church.

"Presbyterian" of the South Passes Centennial

Another religious paper celebrates its one hundredth anniversary. It is the Presbyterian of the South, which has weathered the storms of a tempestuous century and hale and hearty in its old age weekly carries its vigorous gospel to the Presbyterians of the Southland. Another evidence that America is growing up.

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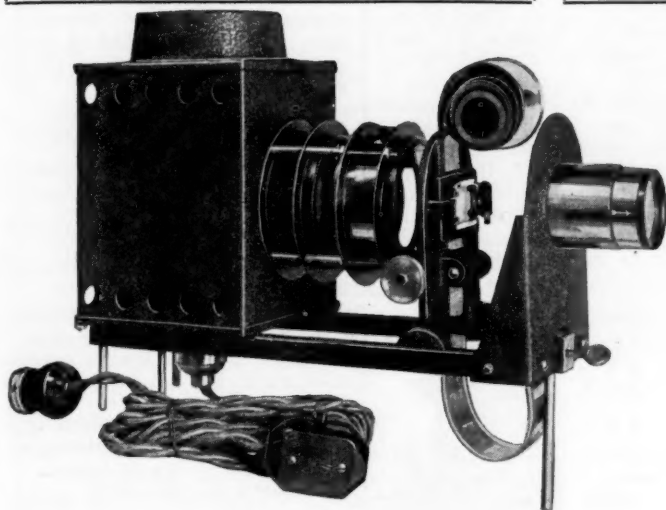
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"At the Virginia State Women's Missionary Conference, held at the First M. E. Church, Charlottesville, I sang 'The Beautiful Garden of Prayer,' and by request repeated it at one of the very special sessions. It was received so favorably that at least seventy-five ladies asked the name of it, and the address to send for it on returning home. Our home folks say it is one of the most beautiful songs ever sung in Charlottesville. (Signed) Mrs. Robert Allegree, Box 131, Charlottesville, Va."

The net price of the song is 35 cents. If the reader of this will promise to sing it publicly, or have someone sing it publicly, we will mail a copy for two silver dimes.

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Be Kind to Animals Week—April 4 to 9

Here are some practical suggestions for making the week effective. The American Humane Society, 180 Longwood avenue, Back Bay Station, Boston, Mass., will be glad to send other suggestions for observing the week in both the church and the community.

Horses Can Get a Drink Here

It has been suggested that when the watering troughs are shut off to prevent spread of glanders kind-hearted persons should keep a pail ready to fill with water for horses whenever a driver would like to give his horse a drink.

If a sign were put up in front of the house then the driver would know where he would meet with kindness. Let us help the horses and drivers.

Remove the harness from a horse on a hot day whenever you desire to give him full rest, and always once during the day. A thorough grooming will rest the animal and improve his condition.

Give your horse three good meals daily, a stall large enough to lie down in at night, and at least two weeks' vacation each year.

Dipping the bits in cold water on a frosty morning will prevent them from taking the skin off the horse's mouth.

If a horse is afraid of anything soothe him with kind words. If you whip him he has two things to be afraid of.

You should treat your horse as you would like to be treated were you a horse.

Mexico Not Bolshevistic

T. Bancroft Reifsnyder, a Presbyterian missionary in Mexico since 1921, stationed in Mexico City, where he is engaged in evangelistic work and is also a professor in Union Theological Seminary, reports as follows to the Presbyterian Board of Foreign Missions at 156 Fifth Avenue, New York:

"One thing I should like to impress is that Mexico is not Bolshevistic. The American public should not be fooled into believing that Mexico is Red. The statements of Mexican leaders themselves should be quoted if Americans are to know what those leaders think and are planning. Some of the leaders of the ruling parties may be without

personal religion, and a few of them may be anti-religious, but anyone who is not blinded by prejudice can see that the government is not opposed to religion. The sub-secretary of education is a Protestant, a former student in our own school at Coyoacan, and to him a great part of the credit for the present progress in education in Mexico must be given. One of the leading members of Congress, speaking in the chamber when the present religious law was being discussed before its adoption (his name is Soto y Cama), said at the opening of his speech that he wished to begin his speech with the name of him who had been forgotten by the leaders of the Catholic Church, with the name of Christ. At that the whole assembly of the house of deputies burst into applause. That is only one of the many many proofs of the fact that the government of Mexico is not anti-religious, or even anti-Catholic, but simply is addressing itself to the task of keeping the Roman Catholic clergy from getting back its old power which it used to oppress the people and enrich itself.

"At all events, every Christian American should protest against the breaking off of diplomatic relations with Mexico, or the lifting of the embargo on arms, a step which would most likely result in much bloodshed here in Mexico, and would simply mean that disgruntled Mexicans would do the fighting for our State Department and the Americans who have large investments in Mexico. Would that be fair? Let our government know that Christian America is opposed to such a move."

DO ELECTRIC SIGNS PAY?

Many ministers are asking that question. The best way to answer it is to get information about churches which have invested in them. We will be glad to co-operate with you in securing the data you desire. Address

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626 Huron Road Cleveland, Ohio

OUT OF SIGHT, BUT NOT AWAY

"... And He vanished out of their sight."—Luke 24:31.

Out of sight, O rare Companion
Of the hallowed Emmanus way,
Who didst set our hearts a-burning—
Out of sight, but not away.

Out of sight, while all unlovely,
Grim, and hard, and ashen-grey,
Is the visage of our fortune—
Out of sight, but not away.

Out of sight, when close beside us
Lies dear, unrespiring clay,
That once throbbed with love and
beauty—
Out of sight, but not away.

Out of sight, yet faith can see Thee
Riding on the clouds today,
Riding with Thy righteous cohorts—
Out of sight, but not away.

Out of sight, O our Redeemer,
Hear a million hearts that pray
For the coming of earth's kingdoms
'Neath Thine unseen sceptre's sway.

Robert Freeman.

To "MAN" the Sunday School of Tomorrow You Must "BOY" It Today



Every boy in town wants to join the Sunday School where there is a

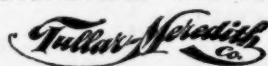
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Sunday School hymns arranged for the harmonica selected from

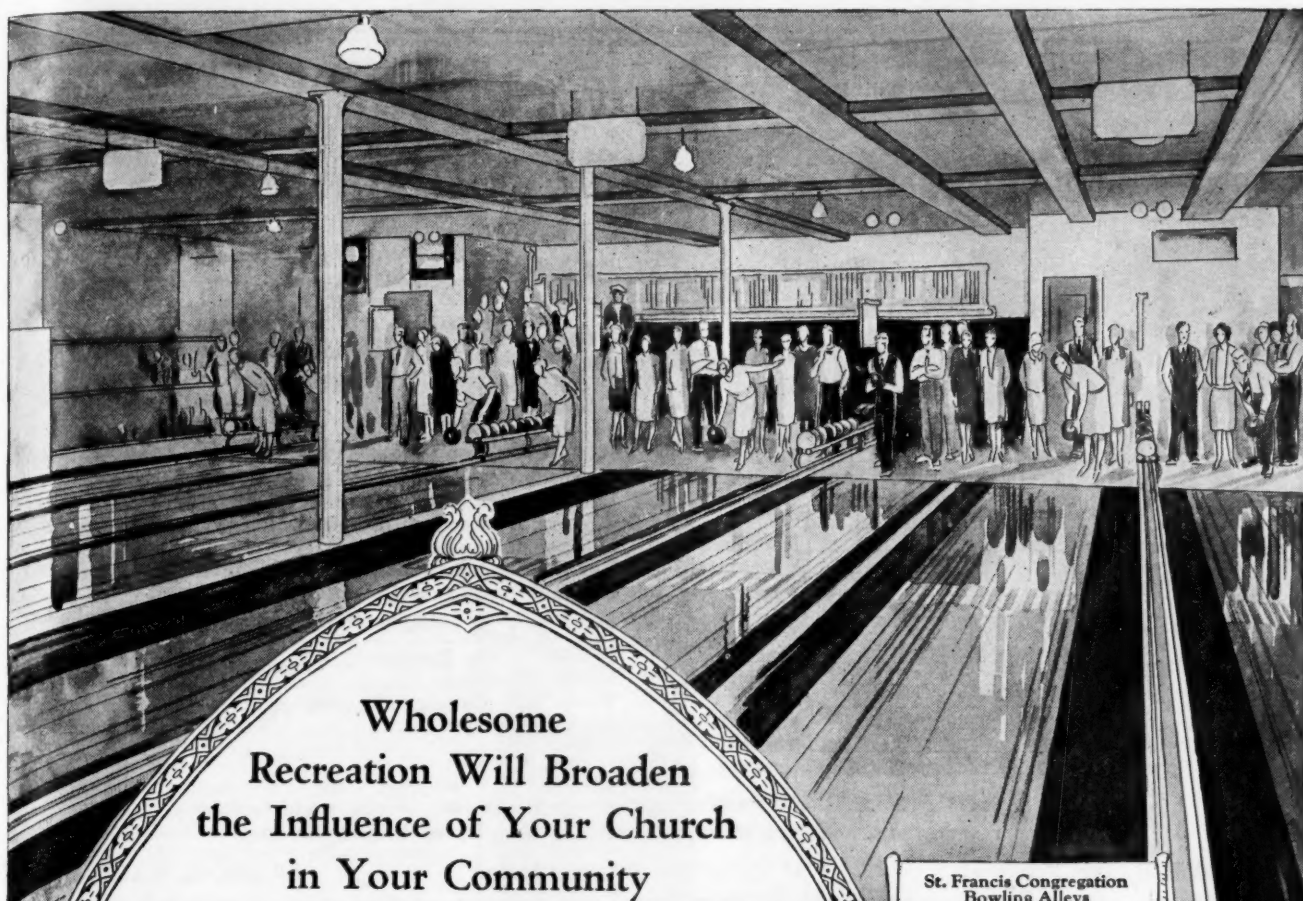
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can now be secured and with a little practice they can be attractively played by any average company of boys.

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TODAY church after church, in an earnest endeavor to do its whole duty by its people—especially its *young people*—has provided wholesome recreation under its own wise leadership. Admittedly, church responsibility does not end when services are dismissed. Therefore the high purpose to make the atmosphere of the recreational hours—so vital in character-formation—that of the church rather than the often objectionable public place.

And everywhere the new activity has immeasurably broadened the influence of the church in the community. It has been proved that the indifferent, the careless, the young and thoughtless, become deeply interested in the church in the exact proportion that the church is interested in them.

Contrary to what might be expected, the undertaking is extremely simple, regardless of the present financial status of the church. It quickly pays for

itself—the soundest basis for any financial project.

Simple to Finance

Hundreds of successful and forward-looking churches, small and large, all over the country, have met the problem in recent years by following one or another of several practical new plans. In every case these plans have brought in the necessary funds with almost magical promptitude and cheerfulness. This is because each plan is thoroughly business-like, involving quick repayment in full.

We will gladly send you without obligation a highly interesting little book which details a number of these plans, giving the actual experience of numerous churches, letters from ministers, etc. You certainly owe it to your people to become acquainted with what can be done.

Mail the attached coupon today and the booklet will come by return mail.

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Church and Industry.....	Holt	Economic Life	Hutchinson
Materials of Religious Education.....	Ward	Life of Jesus.....	Bosworth
Organization of the Church School.....	Ward	Epistle to the Romans.....	Bosworth
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"Your Parish Paper service was welcomed by our church as a Flood of Light," said a pastor.

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We have your problem solved.

Now is the time to introduce our Parish Paper service to your people.

This is the harvest season of the church year. Do not write failure across your Easter Season. Our service will help you.

Samples furnished free upon request

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Parish Paper Publishers

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Minister a Practical Legislator

Ministers are said not to know much about practical matters of business or government, but the activities of Dr. Willis P. Odell, who is now serving as a member of the New Hampshire legislature, appear to furnish strong refutation of that charge. In the sharp fight on the bill to strengthen the dry laws, which concluded last week with a victory for the advocates of prohibition, Dr. Odell was drafted by the dry forces to lead the debate. He was also drafted to defend an administration measure on road toll, which likewise won out, the vote being 225 to 75. Commenting on the action on the temperance measure, the Manchester Union said:

The vote of 198 to 155 by which the New Hampshire house yesterday passed the bill to strengthen the "dry" laws, should command the attention of Dr. Nicholas Murray Butler and other publicists who have been assuring the world that prohibition has wholly lost its hold upon popular confidence. Dr. Butler in especial should be interested; for it was only the other day that he included New Hampshire in the list of

states which were clamoring for a change, or prepared to clamor at the first opportunity. Yet here is a legislative body, so big that it has every opportunity accurately to register the sentiment of the community, voting to put more "teeth" in the state prohibition enactments.

Who Speaks for the Churches?

The question of the authority of the Federal Council of Churches will continue to bob up. The only authority it has is that which has been delivered to it by the various churches. It is hardly an organism but only a voice. And naturally when the voice without organism speaks somebody is going to question it. The latest bit of caution comes from The Baptist.

"When the president proposed another conference for the limitation of armaments his proposal probably had the approval of a majority of the thoughtful Christian people of the country. On the strength of this probability Dr. S. Parkes Cadman, president of the Federal Council of Churches, "under authorization of the other officers of the organization," is reported to have cabled to "the churches of Great Britain, France and Japan" a message couched in terms of fulsome praise of the president's program and declaring that the churches of the country as a unit will stand resolutely behind the president. Perhaps they will. But what churches have given to Doctor Cadman authority to pledge them? Has a single Baptist church in all the world authorized him to speak for it in this matter?"

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Bulls-eyes for Bulletin Boards

Tempus fugit.

The wicked flee when no man pursueth—but they make better time with some one after them.

Sometimes the man who is wrapped in thought has mighty little covering.

The best way to kill sedition is to give it a hall to speak in.

Commonsense counterbalances ignorance in many a life.

Killing time is a good way to end life's aspirations.

There is a man who boasts that he is 100 per cent; but his voice is so noisy that he has never heard the whispering of the real spirit of America.

Ye shall be known by your fruits; not by your persecutions.

What you are speaks so loud I can't hear what you say.

It is much easier to preach about the social order than to be an agreeable neighbor.

Money should be acquired morally and it should be expended in the same way.

Most men need instructions for getting on; not told where to get off.

The church doer needs no knocker.

Have you read this month's best seller—The Bible.

If I were a cobbler,
It would be my pride
The best of all cobblers to be.
If I were a tinker,
No tinker beside
Could mend an old kettle like me.

Nullification Is Law-Breaking Violence

By Senator William E. Borah

"Some people go so far as to say that this nullification of statutes is wrong in practice as well as theory, that the force it. But the cost of trying to compel obedience to a law which violates the conscience of the considerable minority of the people or the traditional usages and privileges of any best way to get rid of a law is to entrench like a majority is usually too great."

This is the doctrine put out by a distinguished educator whose business

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Above is shown the grooved steel sign panel used in all Winters' Bulletins. Sign panel and lithographed steel letters may be purchased separately, and a member of your church can build the oak cabinet from our free blue prints and instruction sheet. Or panel may be made to fit cabinet of old style bulletin you are now using.



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it is to train and direct the minds of American youth.

In plain, unadorned language, this says that if a considerable crowd can be gathered together, they are perfectly justified in breaking the law, in defying the authorities. The learned professor says nothing about the right and the power of the people to change laws, the right of the people to repeal laws, but assumes that the only way

the condition of this country in a single fortnight if every law displeasing to a considerable number of people were disregarded, some disregarding one law and some disregarding another? Whose home would be safe? Whose happiness would be secure? How long would we enjoy the blessings of orderly regulated liberty?

"And why does he speak of a considerable minority?" If it is good, it is good as a matter of principle, not dependent upon numbers, and just as good for a single individual as for a group.

Again it is said: "The attitude (of those who disbelieve in the law) should be one of acquiescence in and encouragement of the process of nullification."

Here is your doctrine. No repeal. No respect for the orderly processes of government, but nullification is the general law-breaking violence.

By all means, let's have the judgment of the American people upon this policy. Let's recur to this "first principle" to find what the people think of this doctrine of lawlessness.—From address at Annual Meeting of Citizens Committee of One Thousand at Washington.

What Will An Addressing Machine Do? What Will It Cost? How Is It Operated?

We shall be glad to co-operate with you in securing the information your church needs. Address your inquiry directly to us or use the coupon on page 373, this issue.

Co-operative Bureau
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626 Huron Road Cleveland, Ohio

the people can deal with the law is to break it.

There is no law upon the statute books which may not be repealed. There is no provision of the Constitution which may not be changed.

I want to ask you: What would be

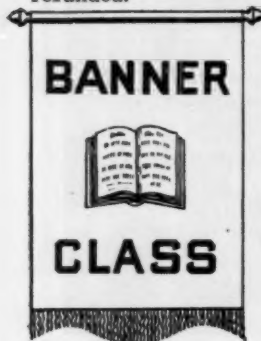
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New
Pageant
for
Mother's
Day**

**By Rev.
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by Rev. Louis Randall, D. D.**

This provides a unique and effective feature for a Mother's Day service. Scene, An Ideal Living Room. Characters: Father, Mother, Grandmother, two sons, two daughters, three friends, Minister and a young woman to impersonate the "Spirit of Appreciative Childhood." Revised edition contains all the songs to be used.

25c copy; \$2.50, postpaid

STOCKTON PRESS
516 N. Charles St., Baltimore, Md.

Meeting Church Competition

By Robert P. Vanderpoel

THE church today is confronted with stronger forces of competition than ever before in its history. This competition takes on many forms — not new perhaps — but stronger. The moving picture people are erecting more and finer houses; the radio, with ever increasing refinement, is bringing into the home many new forms of entertainment; broader and finer roads and more comfortable automobiles are adding to the delights of motoring; smoother floors and jazzier music are adding to the call of the dance hall. What can the church do to meet this competition? What can it do to fill its pews? There is no reason why the church should not avail itself of the same modern methods with which other organizations are meeting and overcoming their competition. Many churches are doing just this, and they are the ones which are finding competition a stimulant to greater growth.

The experience of one church, taken because of its being typical rather than unique, is both interesting and valuable. The Messiah Lutheran Church, located at Sixty-fourth and South Lincoln streets, Chicago, uses and thoroughly believes in modern business methods as an aid to church work.

This church was first organized in 1904 as a little chapel. Growth was slow, the church having but ninety-one adult members in 1920. At this time Gottfrid Olson became pastor of the church. The Rev. Olson is a comparatively young man who believes that the church is the most important business in the world, and that as such it is up to the directors and officers of that enterprise to conduct their business in as efficient and practical a manner as is possible. One of the very first innovations of Rev. Olson was the installation of a complete modern addressing system.

Today the Messiah Lutheran Church has 487 adult, active communicant members. It has a fine new building of which any church might be proud. In addition the church has nearly 400 Sunday School members, which is its capacity. It has acquired property near

its new edifice on which it plans to erect a parish house, with large Sunday school rooms, and when they are ready, efforts will be made to increase the Sunday school by several hundred.

The church has an effective mailing list maintained on more than 1,200 Addressograph metal card Index plates. These plates are filed in alphabetical order and "tabbed" so as to indicate clearly, the status of each member or attendant. White tabs are for communicant members; blue tabs for Sunday school members; yellow tabs for members of the Young Peoples Society; red tabs for the Men's society; pink tabs for members of the Ladies Aid; and black tabs for prospective members.

Once each month the church sends letters of invitation to prospective members. In this manner, not only is the church attendance increased, but many new members are obtained.

"It is impossible for me to visit with any regularity all of those families which we believe should be members of our church," explained Rev. Olson, "but by means of a duplicating machine and my Addressograph, I do maintain contact with all these people quite regularly. The results have been highly pleasing. The same system is used to bring members into our Sunday school."

Rev. Olson here gave a most remarkable example of the effectiveness of direct mail appeal. On one occasion, not so long ago, the church planned an illustrated lecture for a certain Thursday evening. After ten o'clock of the Tuesday, preceding the lecture, the chairman of the ticket committee called at the parsonage and told the pastor that only between sixty or seventy tickets had been sold.

High-pressure modern business methods were decided upon, for the church had gone to considerable expense in arranging the lecture. Because the church had its Addressograph several hundred announcements of the lecture were in the mails by midnight. The committee went to the church with no little anxiety. The audience began coming early, however, and by the time the lecture started, every one of the 600

Ed Says—

No reputable concern builds its business on first sales alone. Repeat orders are necessary and these are dependent on the satisfaction of the first order and the quality of service rendered. It pays the buyer to know the houses which have the reputation of giving the highest quality of merchandise and service year after year.

seats in the church was filled, and the ushers were bringing in chairs from the Sunday school rooms.

When the Ladies Aid wishes to send out notices to members, the task is made easy by the same Addressograph which serves all the other departments of the church. But there is no need to keep a separate plate file for Ladies Aid members. The same card index plates that address Rev. Olson's appeals for church attendance also addresses the societies' notices. They are simply designated by a little pink tab. When addressing, the secretary simply skips the plates when pink tabs are absent. In ten minutes the 125 cards or envelopes are addressed.

Or possibly the Men's Brotherhood wishes to notify its members of a special meeting, or remind them of a regular meeting. With the Addressograph, it is done with but little more effort than it takes to tell about it.

Four hundred invitations for Sunday school rally days, the Christmas, Easter and other special services are regularly sent out, in the same easy, speedy and accurate method.

The Young People Society whose members address plates are designated by yellow tabs, has frequent occasion to send out communications. This frequent attention has greatly increased the interest of members. "Every organization connected with the church," explained the Rev. Olson, "uses the entire list of plates quite extensively whenever there is a desire to bring out a crowd, for, invariably, 'it works.'"

"Another very effective use we have found for the plates is to print the names and addresses on the return envelopes which we use for our Easter foreign mission offerings. We have found that the matter of psychology enters here. Where members and friends would enclose a dollar in a blank mission envelope, many are quite apt to slip a five dollar bill into an envelope which has their own name printed on it. Since we adopted this scheme our foreign mission offerings have jumped very substantially. If the two sets of envelopes had to be addressed by hand, or on typewriter, it would be an arduous task. In addition, the plates are, of course, unerring, and much more neat than hand work.

"In the financial campaign which we put on a few years ago, we estimated that the work was cut in half by the use of our Addressograph system. The work done by the machine during the three months of the campaign we estimate was more than could have been done by three steadily employed clerks.

"Our plates and addressing machine are of benefit to our people as well as

to the church and the pastor. Just the other day a pastor who is an old friend of mine and an exceptionally fine speaker, telephoned me that he was in the city for just a couple of days. I persuaded him to preach our Sunday evening service. It was too late to notify our members and friends of our good fortune by an ordinary means. So I used our Addressograph and as a result we had a capacity congregation.

"I could multiply instances of this sort almost indefinitely. I believe our members and friends feel that they are closer to the church because of the frequent contacts we make with them by means of our addressing system.

"Moreover," continued the Rev. Olson
(Continued on Page 430)

Announcing Our Latest Publication With Christ Through Lent

By Rev. J. M. G. Darms, D. D.

We have just published *With Christ Through Lent* by Rev. J. M. G. Darms, D. D. A devotional book for the "Lenten Season." It is a volume containing Scripture Readings (which can be used as Responsive Readings), Meditations, Prayers and Appropriate Hymns covering the entire Season of Lent.

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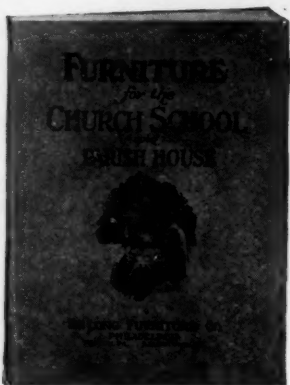
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Firing the Minister

By Robert W. Shaw

THE recent number of CHURCH MANAGEMENT have carried articles dealing with how one church selected its minister, and the kind of a church a minister would like to serve. One other article may not be amiss, and that one should deal with the severing of the pastoral relationship.

The other day the writer received a communication from a friend in which there was this statement. "There was never so many restless men in the ministry as now, and there were never more men seeking a change of pastorates." If this be true, and evidently it is, the reason for the condition is not due primarily, as some may think, to the theological controversies which have been raging in the denominations during the past decade for the average minister understands how to minister to the "inclusive group" which makes up the membership of the average church.

Rather it is due to a changed attitude on the part of the church toward the minister. He is no longer thought of as the "Lord's servant," but rather as the "church's hired man," to be "hired and fired" just as any other workman is.

Practically every minister comes to his work with a high and noble purpose actuating him. From teachers, fellow ministers and friends he has gathered as his ideal, a long and useful

ministry with some church, where he can begin with the young folks, live with them, and when his work is done continue to reside among them in honored old age.

If that has been his ideal, he has it rudely shattered when he gets into the active pastorate, for then he discovers many things relative to the perversity of human nature that were not in the chapters of his theology that dealt with the subject of "total depravity."

Many stories of the "hire and fire" spirit of the churches could be cited by the writer for it seems to him that he has heard more than his share of the tales of the heartless and unchristian way in which the churches have sought to sever the pastoral relationship.

This condition is to be found in all the denominations to a more or less extent, and is not characteristic of any form of church policy, as could be easily shown.

The "hire and fire" spirit is due primarily to the generally accepted dictum among laymen, that the pastor is idealistic and not practical in his church leadership. Yet many pastors can testify to the fact that many leading business men show only a minimum of their business sense and training in dealing with church affairs.

The business man will expect to provide his employees with an automobile for doing his work, and expects of course to pay for the upkeep of it. He naturally expects his pastor to provide himself with a car and pay for the upkeep of it in doing the church's work.

The business man will commend an employee who gives efficient service, and increases the business, but that same business man will oppose a min-

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ister who tries to increase the efficiency of the church and increase its work. This same man will object to budgets, every member canvass, bulletins, card indexes and other modern church methods, but will provide them for his office without batting an eye.

But the most unbusinesslike thing which a layman exhibits is in relation to severing the pastoral relationship. It is there that he acts like a ward politician rather than a Christian gentleman and a business man.

Several years ago a fellow minister wrote to the writer and said, "Every sensible minister should know when the time comes for him to sever the pastoral relationship, and when that time comes he should go, regardless of the protests against his going." When a man comes to the place where he sincerely believes that a change will do both the church and himself some good he should confer with his board and tell them that he expects to make a change as soon as he can, and in a frank and friendly co-operation bring the pastorate to a close as soon as possible.

The question of long pastorates is being constantly agitated and yet it is to be observed that some of the men who are making appeals for longer pastorates do not stay any great length of time in their fields. The writer knew a man who would not remain longer than three years on a field. He said that coming to a new field he was challenged to his very best endeavors, and could work under that pressure. After three years he felt a lag and a drag to the work due to the fact that he had become familiar with the people and their ways, and they with him and his methods.

I suppose one of the best rules to follow is for a minister to make a change as soon as he is convinced that his work is done, but how is the man to act who discovers before that time that there is a plot on hand to get him, or has thrust in his face a request to resign?

Of course he can defy the group that makes the request and stay on with the intention of fighting it out. But what is likely to happen if he does this? To do this will usually bring down upon him the wrath of the district and state executives of the denomination and he will get the name of being a "divider." If he does stay, the use of financial strangulation will be resorted to, and many a man is starved out who could not be whipped out. The financial strangulation is a most horrible form of capital punishment.

Second, he can leave as soon as possible.

(Continued on Page 432)

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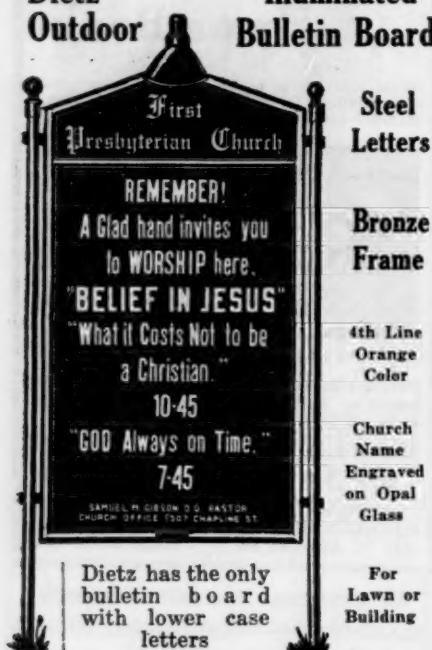
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The Fellowships

A Canadian Plan for the Conservation of Man Power

By H. L. Williams

WE understand that Mr. W. H. Goodwin, chairman of the special committee, is largely responsible for the idea. At least we are assured that it is his dynamic personality which is presenting the appeal of the Fellowships to the Canadian church. Officially it is the product of the committee on evangelism of the Montreal Presbytery of the United Church of Canada.

Of course the fellowship idea is not entirely new. Mr. Goodwin says in that respect, "Proposing fellowships is nothing new, seeing the Church itself is the effect of them. The Master began with a Fellowship of twelve; Methodism took its rise out of a 'Holy

Club' at Oxford, and reached its mighty proportions on the intimate fellowship basis; the Student Christian movement according to Basil Mathews, had its birth and development in fellowships gathered together in the name of Jesus."

But the application of the idea to the local church is decidedly novel and interesting with tremendous possibilities. The plan in brief is to capture the mid-week service for this man power conservation. The plan of the service suggested is somewhat similar to what many are now observing as Church Night though the method of group selection is different and the teaching method gives way to discussion in twos and threes or larger groups of vital spiritual and social issues.

Mr. Goodwin gives this ideal in a recent letter to the writer. "The 'picture' we have is that of the adult members of the church, finding and maintaining Christian social contacts by meeting together every Wednesday night; first as whole, say for thirty minutes, during which time the minister may exercise his priestly rather than the prophetic function, and then, under the spell of the consciousness which the Holy Spirit has created through the minister, to gravitate into separate groups of twos and threes, or tens and twelves, to hold ordinary conversation with each other on the topic which is real, vital and personal; talking with each other about it in the presence of Jesus Christ, and talking to Jesus about it in the presence of each other, and finding a common agreement that could be expressed in corporate prayer leading to corporate action."

This movement, it must be pointed out, is not a layman's movement. The committee recognizes the essential contribution of the minister and seeks his leadership and co-operation. But it is one which will have an especial appeal for laymen who are burdened with spiritual problems and need an opportunity to talk and pray things through with others who face the same problems. Many men are hungry for Christian fellowship above all else and a plan like this gives an opportunity for its satisfaction.

It is always dangerous in such a movement to pretend to present a syllabus for the groups. Yet suggestions are necessary to successfully carry out the idea and make men see it. One

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night each month could be given to the regular board meetings. On that night the officers of the various groups could meet for their conferences. Others present would find their interest in different groups.

The Presbytery announcement offers many suggestions for the interest of groups: Church Unity, Church Administration, Missions, Home and Family, Education, Redemptive Work, Health and Hygiene; Temperance; Recreation and Amusement, Literature, Music, Decorative Arts, Industry, Immigration, Law and Legislation, International Relationships.

This is indeed a very comprehensive list. It would be a great thing for any church to have a dozen groups exchanging ideas about these things. But this does not limit the subject by any means. As a business man I think that it would be fine to discuss in the church club rooms, with other Christian business men the problems we have in connection with employees, keeping personal contacts, sincerity and success, profits and stewardship.

The Montreal Presbytery has an idea worth telling the world. The premise is correct: the world is hungry for fellowship. The idea that the best place for fellowship is in the church is admirable. The execution of it is not so easy but it is worth a big effort and investment to seek to bring the spirit of the Holy Club of Oxford into our churches of today.

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If, knowing God, they lift not hands of
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Both for themselves and those who call
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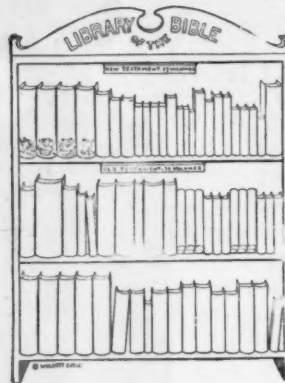
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(Continued from Page 425)

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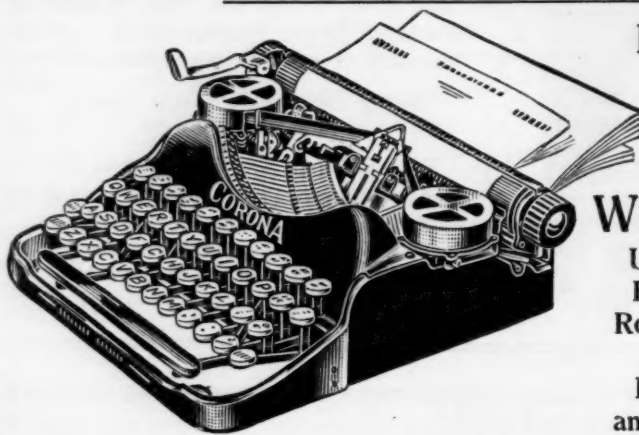
Why did He die?
That we might see
The beauty of true sacrifice.
O, selfish heart that fain would be
Untouched, unmoved by loyalty
Like this. It was for you and me
He died.

Why did He die?
That we might learn
To give our lives—to give our all.
That unforgiving hearts might turn
To those they've wronged. To burn
Away all trace of sin, and yearn
For Love Divine.

Why does He live?
That we shall know
The blessedness of Life beyond.
He tasted death for us to show
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We shall be free.

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Will Congregationalists and Universalists Unite?

It looks as if we should actually see an organic union of these two bodies. In the 1925 general conventions of both bodies the matter was discussed and each one appointed a special committee. Now the joint committee has issued a statement which may pave the way for union. An interesting thing is that creed is not made the basis of the agreement, the committee feeling that the time has come when the Christian basis of life, rather than creed, is the condition for Christian fellowship. We reproduce a portion of the report.

"We believe that the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life. It is faith in Christ expressed in a supreme purpose to do the will of God as revealed in Him and to co-operate as servants of the kingdom for which He lived and died. Assent to an official creed is not essential. Within the circle of fellowship created by loyalty to the common Master there may exist differences of theological opinion. With that primary loyalty affirmed, such differences need not separate; rather, indeed, if the mind of the Master controls, they may enrich the content of faith and experience; and if it does not control, theological agreements will not advance the Christian cause. Religion today does not grow in the soil of creeds."

"The unity of a common loyalty to the Christian way of life is already a fact, to which that high task in which we are now engaged is witness. Not only Congregationalists and Universalists, but multitudes of other forward-looking Christians, share this unity of faith and endeavor. It is not something to be artificially formed, but a growing relationship to be recognized and afforded ways of practical expression. None of us would advocate, as none of us could enter, a fellowship that would compromise loyalty to the truth as any one of us may see it or would stifle freedom to bear testimony to its worth and power. What appeals to us is the challenge of a great adventure to prove that a common purpose to share the faith of Christ is a power strong enough to break the fetters of custom and timidity and sectarian jealousy that hitherto have put asunder Christian brethren who at heart are one, and who can better serve the kingdom of God together than apart."

"The Protestant churches of America are learning to work together. By so doing they honor their heritage and fulfill their mission. The Congregational and Universalist churches are branches of the same parent stock. They grew out of the same soil and are bearing the same kind of fruit. The historic reasons for their separation have practically disappeared, and new and stronger reasons for union have arisen. In statement of faith, in form of worship, in organization for work and in standards of life, these two branches of Protestantism differ now in no essential respects. They can accordingly begin at once to co-operate in the heartiest way. If the prayer of our Lord is ever to be fulfilled, the beginning will be made by the mutual approach of denominations between which there is no longer any reason for separation."

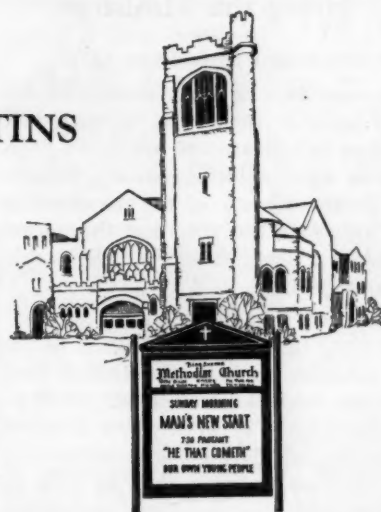
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Firing the Minister

(Continued from Page 427)

sible, and this is what most men do. They have a family to support and children to educate and are in no position to fight a losing battle. Though the great majority of the membership are aware of the situation they seem to be practically helpless and unable to do anything.

How can this condition be righted? One thing that would help would be for the minister to have the church that proposes to call him commit itself to a definite piece of work which it wants to accomplish during his pastorate. If the minister believes that he can do that piece of work he should accept the pastorate with the thought that he will give his major attention to that particular task. He can frankly say if I do this, I will have to neglect some other things. What are the things that you want me to neglect? Then having committed the church or its boards to a program and to the things that might be slighted or left undone he can go forward with his work, and keep that to the front.

Another thing is that he should have a board or committee of some sort that stands between him and the church. The writer knows of a church that has a standing pulpit committee made up of a deacon, deaconess, trustee, Sunday School superintendent, and one other person. When a new pastor comes to that church he is invited to a confer-

ence with the chairman of this committee. He is told that the church has called him to do a specific piece of work, and that this committee will act as his advisory board. He is told that each year there should be a conference between them and himself sometime prior to the annual meeting. We will frankly tell you if you are slipping, and if it is wise to make a change warn you in time so that you can find a suitable field. If you wish to present the matters of pastoral support to us, we will be glad to talk them over with you in a frank and friendly way.

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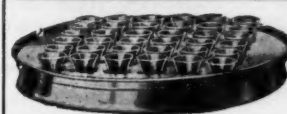
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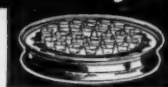
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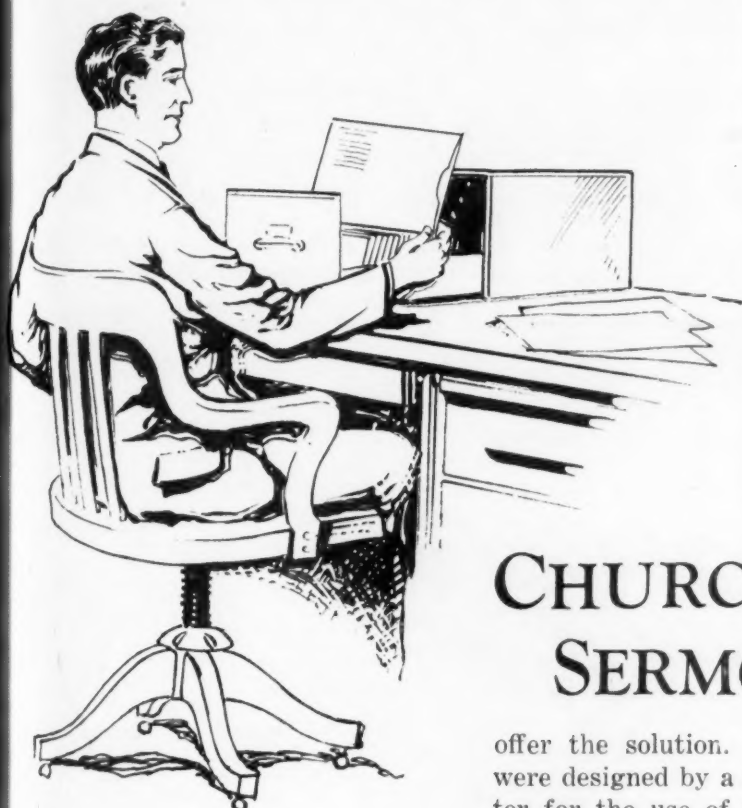
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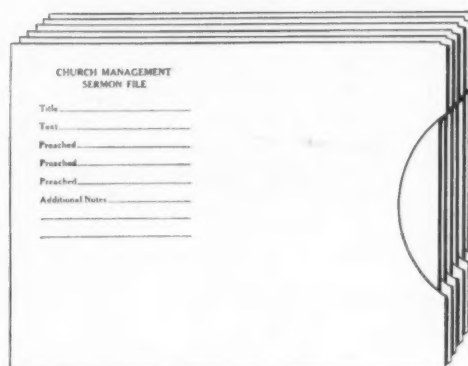
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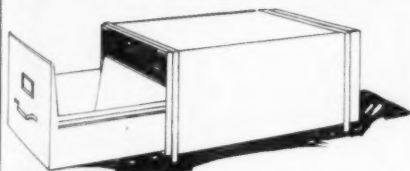
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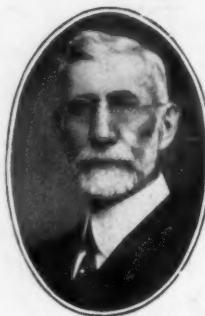
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